

*Tho: Smith cler. Jan. 8. 1730.*

AN  
EXPLICATION  
OF THE  
CX. PSALM:

Wherein the several Heads of  
Christian Religion

Therein contained,

Touching the Exaltation of Christ, the Scepter of  
his Kingdom, the Character of his Subjects;  
his Priesthood, Victories, Sufferings,  
and Resurrection,

Are largely Explained and Applied.

Being the substance of several Sermons  
Preached at *Lincolns Inne,*

By EDWARD REYNOLDS, sometimes Fellow of *Merton*  
Colledge in *Oxford*, late Preacher to the foresaid honour-  
able Society, and Rector of the Church of *Braunstone* in  
*Northampton-shire.*

---

*The fourth Edition, revised and corrected by the Author.*

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*London*, Printed for R. B. and are to be sold by *Henry Fletcher*  
at the Three gilt Cups in *S. Paul's Church-*  
*yard*, near the West-end. 1656.



EXPLICATION  
OF THE  
CX. PSALM.

Wherein the several Heads of  
Christian Religion

Are briefly contained.

By Henry the Learned of Christ, the Secular of  
the King, and Chancellor of the University  
of Cambridge.

Are largely Explained and Applied.

Being the substance of several Sermons  
Preached at Lincoln Inn.

By Edward Reynolds, sometime Fellow of  
College in Oxford, late Preacher to the said  
Inn, and Master of the Church of Bretherton in  
Wiltshire.

The fourth Edition, revised and corrected by the Author.

Printed for R. and were sold by W. F. at the  
Three Kings in St. Pauls Church  
and near the West-end. 1656.

TO THE RIGHT

Honorable THOMAS, Lord COVENTRY, Baron of *Alisbury*, and Lord Keeper of the great Seal of England, &c.

Most noble Lord,

**I**T was the devout profession which *S. Austin* once made of himself, when speaking of the great delight which he took in *Cicero's Hortensius*, (as containing a most liberall exhortation to the love of Wisdom, without any bias or partiallity towards sects) he affirmeth, that the heat of this his delight, was by this only reason abated; because there was not in that book to be found the Name of *Christ*; without which Name, nothing though otherwise never so polite and elaborate, could wholly possesse those affections, which had been trained to a nobler study. And *Gregory Nazianzen*, that famous Divine, setteth no other price upon all his Athenian learning (wherin he greatly excelled) but only this, that he had something of worth, to esteem as nothing in comparison of *Christ*, herein imitating the example of *S. Paul*, who though he profited in the Jewish Religion above many others, yet when the Son of God was revealed in him, laid it all aside as losse and dung, for the excellency of the know-

*Confel. l. 3. c. 4*

*Orat. 1.*

ledg of *Christ Iesus his Lord*. The consideration of which sacred affections in these Holy men, together with the many experiences of your Lordships abundant favour, hath put into me a boldnes beyond my natural disposition to prefix so great a name before these poor peices of my labors in Gods Church. Other argument in this Book there is none to procure either your Lordships view or patronage, than this one (which that good Father could not find in all the writings of *Plato* or *Cicero*) that it hath that *High and Holy Person* for the subject thereof, the knowledg of whom is not only our greatest learning, but our eternal Life. In this confidence I have presumed to present unto your Lordship this publick testimony of my most humble duty, & deep obligations for your many thoughts of favour and bounty towards me, not in my self only, but in others, unto whom your Lordships goodness hath vouchsafed under that respect to overflow. *The Lord Iesu, our eternal Melchisedeck*, meet your Lordship in all those honorable affairs which he hath called you unto, with the constant refreshment and benediction of his holy Spirit, and long preserve you a faithful pattern of the Church, which he hath purchased with his own blood, and a worthy Instrument of the Justice, Honour, and Tranquillity of this Kingdom.

Your Lordships most humbly devoted,

EDWARD REYNOLDS.

(of the Temple, which I though for no other reason)



To the Reader.



CHRISTIAN Reader, When I was first persuaded to communicate some of my poor labors to the publick, my purpose was to have added unto those Treatises, which were extant before so much of these which I now present unto thy view as concerneth the Elogies of the Gospel of Christ, the instrument of begetting the Life of Christ in us: for little reason had I, considering mine owne weaknesse, the frequent returnes of that service wherein these pieces were delivered, and the groaning of the press of late under-writings of this nature, to trouble the world a second time with any more of my slender provisions towards the work of the Sanctuary, in this abundance which is on every side brought in. But finding that work grow up under mine hand into a just Volume, and conceiving that it might be both more acceptable and useful to handle a whole Scripture together (especially being both of so noble nature, and at first view of so difficult a sense, as this Psalm is) than to single out some verse and fragment by it self, I therefore resolved once more to put in my mite in o the Treasure



## To the Reader.

of the Temple, which (though for no other reason) may yet I hope be for this cause accepted, because it beareth the Image and Inscription of Christ upon it. Some passages therein are inserted, which were delivered in another order, and on other Scriptures; and some likewise which were delivered in other places, and on other occasions; which yet being pertinent to the subject of the discourse, I thought might justly seeme to be natural parts, and not as *ἐκκλημματα*, incoherent and unsuteable pieces. So submitting my poor labours to thy favourable Censure, and commending thee to the Blessing of God, I rest,

EDWARD REYNOLDS



As concerning the History of the Gospel of Christ, the instrument of bestowing the life of Christ in us: for this reason had I, considering mine own weakness, the frequent returns of that service wherein these pieces were delivered, and the growing of the press of late under writings of this nature to read the world a second time with any more of my Reader's provision to wards the work of the sacred story, and that that work grow up under mine hand into a just Volume, and conceiving that it might be both more acceptable and useful to handle a whole Scripture together (especially being both of so noble nature, and so full view of so difficult a lesson as this Psalm is) than to single out some verse and fragment by itself, I there resolved once more to put in my mine in the service

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AN  
EXPOSITION  
OF THE  
HUNDRETH & TENTH  
PSALME.

PSALME 110. ver. 1.

*The Lord said unto my Lord, sit thou  
at my right hand; untill I make  
thine enemies thy foot-stool.*



CHRIST JESUS the Lord is  
the Summe and Center of all  
divine revealed Truth; neither  
is any thing to be preached  
unto men, as an object of  
their faith, or necessarie ele-  
ment of their salvation, which  
doth not, some way or other,  
either meet in him, or refer unto him. All Truths especially  
divine, are of a noble and pretious nature; and therefore  
whatsoever mysteries of his Counsel God hath been pleased  
in his Word to reveale, the Church is bound in her mini-  
stery to declare unto men. And Saint Paul professeth  
his

VERSE 1.

Christ Jesus  
the center of  
Revealed Truth  
"Thy word is the  
Truth". He is  
The sum of S.



V E R S E S

Act. 20. 27.

1 Cor. 2. 1.

1 Cor. 4. 1. 2.

Eph. 4. 20.

Totum Christiani

nominis pondus

et spiritus doctor

Christi. Tertul.

2 Cor. 3. 6. 14

Heb. 1. 1.

a Quid est quod

dicitur Testa-

mentum vetus,

nisi occultatio no-

vi? et quid aliud

quod dicitur no-

vum nisi veteris

Revelatio. Aug.

De Civ. Dei. 16

c. 26. hoc occul-

tabatur in vete-

ri Testamento

pro temporis dis-

pensatione iusti-

ssima quod reve-

latur in novo. Id.

De Pec. merita

et remiss. l. 1. c.

11. et Tom. 4. de

Catech. rud. c. 4.

vbi et qualiter

nos per agnos-

cendum. dicitur

et nos vbi et

et agnoscamus.

Justin. Martyr.

Mar. 5. 17.

Mat. 7. 12.

Luk. 16. 16. 31

Luk. 9. 28.

Hilar. can. 17.

in Marb. 6.

Amb. li. 7. in Lu-

John 1. 17.

his faithfulness herein, *Thou art bound to declare un-*  
*to get all the Counsell of God.* But yet all this Counsell  
 ( which else where hee calls *magnum* ) *his testimony of*  
*God* ) hee gathers together into this one conclusion, *I*  
*determined not to know any thing amongst you, that is, in*  
*my preaching unto you to make discovery of any other*  
*knowledge as matter of consequence or faith, but onely*  
*of Jesus Christ, and him crucified.* And therefore preaching  
 of the word is called preaching of *Christ*, and *Ministers*  
 of the Word, *Ministers of Christ*, and *learning of the Word*,  
*Learning of Christ*, because our Faith, our Works, and  
 our Worship ( which are the three essentiall elements of a  
 Christian, the whole dutie of man, and the whole will  
 of God ) have all their foundation, growth, end and ver-  
 tue, onely in and from *Christ crucified*. There is no fruit,  
 weight, nor value in a Christian title, but onely in and  
 from the death of *Christ*.

The word in generall is divided into the *Old* and *New*  
*Testament*, both which are the same in substance,  
 though different in the manner of the dispensations, as  
*Moses* veild, differ'd from himselfe unveild. Now that  
*Christ* is the substance of the whole *New Testament*,  
 containing the Historie, Doctrine, and Prophecies of him  
 in the administration of the latter ages of the Church, is  
 very manifest to all. The old Scriptures are againe divi-  
 ded into the Law and Prophets ( for the Historicall parts  
 of them doe containe either typicall prefigurations of  
 the Evangelicall Church, or inductions and exemplary  
 demonstrations of the generall truth of Gods Justice and  
 promises, which are set forth by way of Doctrine and  
 Precept in the Law and Prophets. ) Now *Christ* is the  
 summe of both these, they waited upon him in his trans-  
 figuration, to note that in him they had their accomplish-  
 ment. First for the Law, hee is the substance of it, hee  
 brought Grace to fulfill the exactions, and Truth to make  
 good the prefigurations of the whole Law, The cere-

monial

# Christ the Sum of the Scriptures.

3

moniall Law he fulfilled, and abolished, the *morall Law* he fulfilled and established; that his obedience therunto might be the ground of our *righteousness*, and his Spirit and Grace therewith might bee the ground of our *Obedience*. And therefore it is called *the Law of Christ*. 2. For *the Prophets*, hee is the Summe of them too, for to him they give all witness. Hee is the *Author* of their Prophecies, they spake by his Spirit; and he is the *Object* of their Prophecies, they spake of the Grace and Salvation which was to come by him. So that the whole Scriptures are nothing else but a testimony of *Christ*, and faith in him, of that absolute and universall necessity which is laid upon all the world to beleve in his Name. It is not onely *necessitas precepti*, because we are therunto commanded, but *necessitas medii* too, because he is the onely Ladder between Earth and Heaven, the alone Mediator betweene God and Man, in him there is a finally and unabolishable covenant established; and *there is no name but his under Heaven by which a man can be saved*.

In consideration of all which, and for that I have formerly discovered the *Insufficiency* of any either inward, or outward principle of mans happinesse, save onely the *Life of Christ*, I have chosen to speake upon this *Psalme*, and out of it to discover those waies, whereby the *Life of Christ* is dispenced and administred towards his Church. For this *Psalme* is one of the fullest and most compendious prophecies of the Person and Offices of *Christ* in the whole Old Testament, and so full of fundamentall truth, that I shall not shunne to call it *Symbolum Davidicum*, the Prophet *David*s Creed. And indeed there are very few, if any of the Articles of that Creed, which we all generally professe, which are not either plainly expressed, or by most evident implication couched in this little modell. First, the *Doctrine of the Trinitie* is in the first words; *The Lord said unto my Lord*. There is *Iehovah* the Father, and *My Lord*, the Son, and the

VERSE 1.

Gal. 6. 22

Act. 10. 43.

1 Pet. 1. 10. 11.

Ioh. 5. 39.

Ioh. 1. 3.

Act. 12.

V. 2. S. 1. Y.

consecrating of him to be Davids Lord, which was by the Holy Ghost; by whose fulness he was anointed unto the Offices of King and Priest, for so our Saviour himselfe expounds this word Said, by the sealing and sanctification of him to his office. *John. 10. 34. 36. 16.* Then we have the Incarnation of Christ, in the word, *My Lord*, together with his dignity and honour above David (as our Saviour himselfe expounds it, *Matth. 22. 42. 43.*) Mine, that is, my Sonne by descent in Genealogy after the flesh, and yet my Lord too, in regard of a higher Son-ship. Wee have also the Sufferings of Christ, in that he was consecrated a Priest, *v. 4.* to offer up himselfe once for all, and so to drinke of the chalice of his way. VVe have his Election and conquest over all his enemies, and sufferings, his Resurrection, he shall lift up his head, his Ascension and Intercession, for thou on my right hand. And in that is comprised his Descent into Hell by *S. Pauls* way of arguing. *Thas he ascended, what is it but that hee descended first into the lower parts of the Earth? Eph. 4. 9.* VVe have a Holy Catholike Church gathered together by the Scepter of his Kingdome, and holding in the parts thereof a blessed, and beautifull Communion of Saints, *The Lord shall send forth the Rod of thy strength out of Sion? Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy Power in the beauties of holinesse, from the wombe of the morning, thou hast the dew of thy youth. VVe have the last Judgment, for all his enemies must bee put under his feet, (which is the Apostles argument to prove the end of all things, 1 Cor. 15. 23.) and there is the day of his wrath; wherein he shall accomplish that judgment over the heathen, and that victory over the Kings of the earth, (who take counsell and band themselves against him,) which he doth here in his VVord beginn. VVe have the Remission of sinnes, comprised in his Priest-hood, for hee was to offer Sacrifice for the remission of sinnes, and to put away sinne by the Sacrifice of himselfe, *Eph. 1. 7. Heb. 9. 26.* VVe*



# The Analysis of the Psalm.

5

We have the Resurrection of the body, because he must subdue all his enemies under his feet, and the last enemy to be subdued is death, as the Apostle argues out of this Psalm, 1 Cor. 15. 25, 26. And lastly, we have life everlasting in the everlasting merit and virtue of his Priesthood, Thou art a Priest for ever after the order of Melchisedec: and in his sitting at the right hand of God, whither he is gone as our fore-runner, and to prepare a place for us, Heb. 6. 20. John. 14. 2. And therefore the Apostle from his sitting there, and living ever, inferreth the perfection and certainty of our salvation, Rom. 6. 8, 11. Rom. 8. 17. Ephes. 2. 6. Col. 3. 1, 2, 3, 4. 1 Cor. 15. 49. Phil. 3. 20, 21. 1 Thess. 4. 14. Heb. 7. 25. 1 John 3. 2.

VERSE I

The sum then of the whole Psalm, (without any curious or artificial Analysis, wherein every man according to his own conceit and method, will vary from other) is this; The exaltation of Christ unto his Kingdom, together with the dignity and vertue thereof, ver. 1. The Scepter or Instrument of that kingly power, ver. 2. The strength and success of both, in recovering, mangre all the malice of enemies, a Kingdome of willing subjects, and those in multitudes unto himselfe, vers. 2. 3. The Consecration of him unto that everlasting Priesthood, by the vertue and merit whereof he purchased this Kingdome to himselfe, vers. 4. The Conquest over all his strongest, and most numerous adversaries, vers. 5, 6. The proofe of all, and the way of effecting it, in his sufferings and exaltation. He shall gather a Church, and he shall confound his enemies, because for that end he hath finished, and broken through all the sufferings which he was to drink of, and hath lifted up his head again.

THE LORD SAID UNTO MY LORD, SIT THOU AT MY RIGHT HAND, UNTILL I MAKE THINE ENEMIES THY FOOTSTOOL.

Here the Holy Ghost begins with the Kingdome of Christ, which he describeth and magnifieth; By his



## VERSE I.

unction and obsequation thereunto. The word or Decree of his Father, *The Lord said.* 2. By the Greatnesse of his person in himselfe, and yet needrenesse in blood and nature unto us, *My Lord.* 3. By the Glory, power and heavenlinesse of this his Kingdom, for in the administration thereof he sitteth at the right hand of his Father, *Sit thou at my right hand.* 4. By the continuance and victories thereof, *Untill I make thy foes thy foot-stools.*

Ainsworth.

*The Lord said.* Some read it, certainly or assuredly said, by reason of the affinity which the original word hath with *Amen* (from which it differs only in the transposition of the same radical letters.) Which would afford this observation by the way; *That all which God says of, or to his Son is very faithful and true.* For which cause the Gospel is by special Emphasis called, *The word of Truth*, *Ephes. 1. 13.* and *Gal. 1. 7.* *A faithful saying, worthy of all acceptation,* *1 Tim. 1. 15.* Or most worthy to be believed and embraced. (For so the word *Αληθης* and *αληθινος*, being applied unto the Gospel, signifie *Job. 1. 12. Job. 3. 33. Aik. 17. 11.* Being opposite unto *δωδωδης* & *λογος*, *Aik. 13. 46.*)

But the principal thing here to be noted is, the Decree, appointment, sanctification, and sealing of Christ unto his Regal Office. For the Word of God in the Scripture signifies his Blessing, Power, Pleasure, Ordination. *Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God, Mat. 4. 4.* That is, by that command which the Creatures have received from God to nourish by, that Benediction and Sanctification which maketh every Creature of God good unto us, *1 Tim. 4. 5.* Gods saying is ever doing something; his words are operative, and carry an unction and authority along with them.

Whence we may note, *That Christs Kingdome belongs to him not by usurpation, intrusion, or violence, but legally, by order, decree, investiture from his Father.* All Kings raigne

raigne by Gods providence, but not alwayes by his approbation. They have set up Kings, but not by me; they have made Princes, and I knew it not, Amos 8.4. But Christ is a King both by the Providence, and by the Good will and immediate Consecration of his Father. He loveth him, and hath given all things into his hand, Joh. 3.35. He judgeth no man, but hath committed all judgment to his Son, John 5.22. That is, hath entrusted him with the oeconomy and actual administration of that power in the Church, which originally belonged unto himselfe. He hath made him to be Lord and Christ, Acts 2.36. He hath ordained him to be Judge of quicks and dead, Acts 10.42. He hath appointed him over his own house, Heb. 3.2,6. He hath crowned him and put all things in subjection under his feet, Heb. 2.7,8. He hath highly exalted him, and given him a name above every name, Phil. 2.9. Therefore he calleth him *My King*, set up by him upon his owne holy hill, and that in the vertue of a solemne Decree, Psalm 2.6,7.

But we must here distinguish between *Regnum naturale*, Christs natural Kingdome, which belongeth unto him as God coessential, and coeternal with his Father; and *Regnum oeconomikum*, his Dispensatory Kingdome, as he is Christ the Mediator, which was his, not by Nature, but by Donation and unction from his Father, that he might be the Head of his church, a Prince of Peace, and a King of Righteousnesse unto his people. In which respect he had conferr'd upon him all such meet qualifications as might fit him for the dispensation of this Kingdome. 1. God prepared him a Body on a Humane nature, and by the grace of personal and Hypostatical union caused the Godhead to dwell bodily in him, Col. 2.9. 2. He anointed him with a fulnesse of his Spirit, not such a fulnesse as John Baptist and Stephen had, Luk. 1.15. Act. 7.55. which was still *et in us*, the fulnes of a measure or vessel, a fulnesse for themselves only, Ephes. 4.7.

VERSE 1

X  
Tertul. Apolog.  
cap. 30. Et ad  
Scapulum cap. 5.  
Dan. 7.14  
Mat. 11.27  
John 17.2

Heb. 10.5

VERSE 1.

1 *Cor.* 12. 11. *Rom.* 12. 8. But a fulnesse without measure, like the fulnesse of light in the Sun, or water in the Sea, which hath an unsearchable sufficiency and redundancy for the whole Church, *John* 3. 34. *Ephes.* 3. 8. *Mat.* 4. 2. so that as he was furnished with all Spiritual Endowments of Wisdom, Judgment, Power, Love, Holinesse, for the dispensation of his own Office, *Esa.* 11. 2. & 61. 1. So from his fulnesse did there run over a share and portion of all his Graces unto his Church, *John* 1. 16. *Col.* 2. 19. 3. He did by a solemn and publick promulgation proclaime the Kingdom of Christ unto the Church and declare the Decree, in that Heavenly voice which came unto him from the excellent glory, *This is my beloved Son in Whom I am well pleased, heare ye him,* *Psal.* 2. 7. *Mat.* 3. 17. & 17. 5. 2 *Pet.* 1. 17. 4. He hath given him a Scepter of Righteousnesse, and hath put a sword in his mouth, and a rod of iron in his hand, made him a Preacher and an Apostle, to reveale the secrets of his bosome, and to testifie the things which he hath seene and heard, *Heb.* 1. 8. *Rev.* 1. 16. & 2. 16. *Psal.* 2. 9. *Esa.* 16. 1. *Hib.* 3. 1. *John* 1. 18. *John* 9. 11, 12, 33, 34. 5. He hath honoured him with many Ambassadors and Servants, to negotiate the affaires of his Kingdome, some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perswading of the Saints, for the work of the Ministry, and for the edifying of his Body, 2 *Cor.* 5. 20. *Ephes.* 4. 11, 14. 6. He hath given him the Soules and Consciences of men, even to the uttermost parts of the earth for his possession, and for the territories of his Kingdome, *Psal.* 2. 8. *John* 17. 6. 7. He hath given him a power concerning the Lawes of his Church. A power to make Lawes, the Law of Faith, (as *S. Paul* call it, *Rom.* 3. 27.) *Mark.* 16. 15, 16. A power to expound Lawes, as the Moral Law, *Mat.* 23. A power to abrogate Lawes, as the Law of Ordinances, *Col.* 2. 14. 8. He hath given him a power of Judging and condemning



# The quality of Christs Kingdom.

9

ning enemies, *John 5. 27. Luke 19. 27.* Lastly, he hath given him a power of remitting sins, and sealing pardons, which is a royal prerogative, *Matth. 9. 6. John 20. 23* And these things belong unto him as he is *Osdypon*, as well Man as God, *John 5. 27.* For the workes of Christs mediation were of two sorts; *Opera Ministerii*, works of Service, and Ministry; for he tooke upon himselfe the forme of a Servant, and was a Minister of the Circumcision, *Phil. 2. 8. Rom. 15. 8.* And *Opera Potestatis*, works of Authority and Governement in the Church: *All power is given unto me in Heaven and Earth, Mat. 28. 18.*

VERSE I.

The Quality of this Kingdome is not Temporal or Secular, over the natural lives or civil negotiations of men; He came not to be ministred unto, but to minister; his Kingdome was not of this World, he disclaimed any civil power in the distribution of lands and possessions, he withdrew himselfe from the people, when by force they would have made him a King, and himselfe (that in this point he might give none offence) payed tribute unto *Cesar*, *Mat. 20. 28. Job. 18. 36. Luk. 12. 13. 14. Job. 6. 15. Mat. 17. 27.* But his Kingdome is Spiritual and Heavenly, over the soules of men; to binde and loose the Conscience, to remit and retaine sins, to awe and overrule the hearts, to captivate the affections, to bring in to obedience the thoughts, to subdue and pull down strong holds, to breake in pieces his enemies with an iron rod, to hew and slay them with the Words of his mouth, to implant fearefulnessse and astonishment in the hearts of hypocrites, and to give peace, security, protection and assurance to his people.

The way whereby he enters upon his Kingdome is ever by way of Conquest. For though the Soules of the Elect are his, yet his enemies have the first possession, as *Canaan* was *Abrahams* by Promise, but his seed by Victory. Not but that Christ proclaimes peace first, but because



VERSE I. V

cause men will not come over nor submit to him without war. The strong man will not yeild to be utterly spoiled and crucified upon termes of peace.

Hence then we may first learne the great Authority and Power of this King, who holds his Crown by immediate tenure from Heaven, and was after a more excellent manner than any other Kings, thereunto decreed and anointed by God himselfe. Much then are they to blame, who finde out wayes to diminish the Kingdome of Christ, and boldly affirme, that though a King he could not but be, yet he might have beene a King without a Kingdome, a King in personal right, without Subjects or Territories, to exercise his regal power in; A King only to punish enemies, but not a King to governe or to feed a People. But shall God give his Son the uttermost parts of the earth for his possession, and shall men with-hold it? shall God give men unto Christ (*Thine they were, and thou gavest them unto me, John 17. 6.*) and shall they detaine themselves from him? what is it that he gives unto his Son but the soules, the hearts, the very thoughts of men to be made obedient unto his Scepter? *2 Cor. 10. 5.* and shall it then be within the compasse of humane power to effect, as it is in their pride to maintaine, *fieri possent nulla sit Ecclesia?* We know one principal part of the Kingdome and power of Christ is to cast down imaginations, and every high thing that exalteth it selfe against the knowledge of God, and that not only unto conviction, but unto obedience, as the Apostle shewes: to send such gifts of the Spirit unto men as should benefit the very Rebellious, that God might dwell amongst them, *Psal. 68. 18.* for in as much as Christ came to destroy the works of the Diuel, that is, Sin, (as the Apostle shews, *1 Joh. 3. 8. Joh. 8. 41. 44.*) and in their place to bring in the Work of God, which is Faith in him (for so that Grace is frequently stiled, *John 6. 29. Phil. 1. 29. Col. 2. 12.*) Therefore it is requisite that none  
of

# Christ compels not Mans Will.

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of Satans instruments, and confederates, such as the hearts of natural men are, should be too strong for the Grace of Christ.

But what then? doth Christ compel men against their wills to become subject unto him? No, in no wise. He hath ordered to bring them in by a way of voluntariness and obedience. And herein is the wisdom of his power seen, That his grace shall mightily produce those effects in men, which their hearts shall most obediently and willingly consent unto; that he is able to use the proper and genuine motions of second causes, to the producing of his own most Holy, Wise, and Merciful purposes. As we see humane wisdom can so order, moderate, and make use of Natural motions, that by them artificial effects shall be produced; as in a clocke, the natural motion of the weight or plummet, causeth the artificial distribution of houres, and minutes; and in a mill, the natural motion of the winde or water, causeth an artificial effect in grinding the Corn. How much more then shall the wisdom of Almighty God, whose weaknesse is stronger, and whose foolishnesse is wiser than men, be able so to use, incline and order the wills of men, without destroying either them or their liberty, as that thereby the Kingdome of his Son shall be set up amongst them? so that though there be still an habitual, radical, fundamental indetermination and indifferency unto several wayes (unto none of which there can be a compulsion) yet by the secret, ineffable, and most sweet operation of the Spirit of Grace, opening the eyes, convincing the judgment, perswading the affections, enclining the heart, giving an understanding, quickning, and knocking at the conscience, a man shall be swayed unto the obedience of Christ, and shall come unto him so certainly as if he were drawn; and yet so freely as if he were left unto himselfe. For in the calling of men by the word there is a *Trahere*, and a *Venire*. The Father

draw-

VERSE I.

*Illud nescio quo modo dicatur, frustra Deum misereri nisi vos velimus: si enim Deus miseretur, etiam volumus; Ad eandem quippe misericordiam pertinet ut velimus; Aug. Tom. 4. Ad Simplicianum. lib. 1. q. 2. Agit omnipotens in cordibus hominum etiam motum voluntatis eorum, ut per eos agat, quod per eos agere ipse voluerit. Id. de Grat. & lib. Arb. c. 21.*

2 Cor. 4. 6  
Ephes. 1. 17, 18  
Acts 26. 18  
1 John 2. 27  
John 16. 8  
Gen. 9. 27  
Acts 16. 14  
Jer. 31. 18. 33  
Ezek. 36. 26, 27  
1 John 5. 22  
Psa. 119. 34, 36

## VERSE VI.

Nolite cogitare  
inuitum erabi  
trahitur anima  
et amore, Aug.  
Tract. 26. in Jo-  
han.

Plal. 1. 12  
Ἀλλήλους φιλή-  
μεν: ἀποστό-  
λοις καὶ μαρτύροις  
τοῦ κυρίου,  
Just. Martyr. A-  
pol. 2.

Osculum pacis,  
Orationis signa-  
culum, qua ora-  
tio cum diuortio  
sancti osculi in-  
tegra? &c.  
Tert. de Orat.  
Act. 3. 16

worketh, and the man cometh. John 6. 44. That notes the efficacy of Grace, and this the sweetness of Grace. Grace worketh strongly, and therefore God is said To Draw: and it worketh sweetly too, and therefore man is said to Come.

Again, from hence we learne our Duty unto this King, the honour and subjection which is due unto him: The Father committeth all Judgement to the Sonne, that is, hath anointed him with the Office, and abilities of a King (for judgement stands for the whole duty of a King Psal. 72. 1. and is there frequently attributed unto the Messias, Esai. 42. 1. 4. Jer. 23. 5. Jer. 33. 15.) And from thence our Saviour inferreth, that all men should honour the Sonne, even as they honour the Father, John 2. 22. 23. with the same worship, reverence and subjection. For God hath highly exalted him, and given him a name above every name, That at the Name of Jesus, that is, unto that holy thing, unto the Power and Scepter of that Divine Person, which is unto us so comfortably manifested in a name of salvation, Every knee should bow, Sec. Phil. 2. 9, 10. This Duty the Psalmist expresseth by Kissing the Sonne. Which denoteth unto us three things: 1. Love. For a kisse is a symbol and expression of love, and therefore used by the Primitive Christians in their Feasts of Love. and after prayer unto God; and oftentimes enjoined by Saint Paul as an expression of Christian Love. In so much that it was a proverbial speech amongst the Heathen, See how these Christians do love one another. And this is a Duty which the Apostle requires, under paine of the extremest curse that can light upon a man, to love the Lord Jesus Christ, 1 Cor. 16. 22. Eph. 6. 24. And if any man, saith our Saviour Jeweth Father or Mother more than Me, he is not worthy of Me: or Son or Daughter more than Me, he is not worthy of Me, Mat. 10. 37. That is, he is utterly unqualified for the benefit of my mediation. For he that hath good by me cannot



# Honour and subjection due to Christ.

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cannot choose but love me, *Luk 7.47.* 2 To kisse in the Scripture phrase noteth \* *Worship and Service.* Let the men that sacrifice kisse the Calves, *Hos. 13.2.* *Iob. 31.26, 27.* And thus wee finde the foure beasts, and the foure and twenty Elders, and every Creature in Heaven and on Earth, and under the Earth, worshipping the Lamb, and ascribing blessing, honour, glory and power unto him, *Revel. 5.8.13.* 3. To kisse is an expression of *Loyalty and Obedience*, thus *Samuel* kissed *Saul* when he had anointed him king over *Israel*, *1 Sam. 10.1.* And therefore the \* *Septuagint*, and *Hierom*, and from them our Translators, render the word which signifieth to kisse, by being obedient or ruled by the words of *Ioseph*, *Gen. 41.46.* And this likewise is a duty which we owe unto Christ to bee obedient to him, to bee ruled by his mouth, and by the Scepter of his mouth, that is, by his Word, which is therefore called the *Law of Christ*, because it hath a binding power in it. Wee are commanded from Heaven to heare him, *Matth. 17.5.* And that too under paine of a curse, every soul which will not heare that Prophet, shall be destroyed from among the people, *Act. 3.27.*

Wee should learne therefore to take his Commands as from God, for he speaketh his Fatheres Words, and in his Name, *Deut. 18.19.* *Iob. 3.34.* When *Ahasuerus* commanded *Haman* to put on the Crowne upon *Mordecai*, hee presently executed the Kings pleasure, and honored his greatest enemy, because the King required it: Now God hath made Christ our King, and hath crowned him with Honour and Majestie (as the Apostle speaks) and requires of us to kisse this his Son, and to bow unto his Name; and therefore be we what wee will, Princes, or Judges, or great men of the World, (who rejoyce in nothing more than in the name of wisdom) this is our Wisdom, and duty, *Psal. 110.12.* It is too ordinary with great men to bee regardlesse of God and of his waies. Yet we see the wrath of God

## VERSE 1.

\* *Affestatione*  
*caestria adstant*  
*di ad solis ortu*  
*labia vibrat.*  
*Teru. l. Apolog*  
*Cap. 16. Castlu*  
*simul acro Sero*  
*pidis denotato,*  
*et uigui super*  
*itissus soler;*  
*manum ori ad*  
*novens, os uum*  
*labiis pressit.*  
*vinut Felix, in*  
*Oflavio. In ad*  
*tando dextram*  
*ad osculum re*  
*ferimus. Plin.*  
*lib. 2.8. cap 2.*  
*ἐν δὲ πρὸς τὸν*  
*πατέρα τὸν ἡλίου*  
*ἐχὼς τὸν ἡμέρας*  
*τὴν ἡμέραν ἡ*  
*παύει.*  
*Luc. Lucian. de*  
*Saluatione.*  
*\* ὑπακούετε.*  
*Ad tui oris im*  
*perium cunctus*  
*populus obediet.*  
*Hieron.*

in



V E R S E I.

in his Creatures, fire, tempest, pestilence, sword, sicknesse, makes no distinction between them and others, how much lesse will God himselfe make, when all Crownes, and Scepters, and Dignities shall bee resigned to him, and all men shall stand in an equall distance and condition before the Tribunall of *Christ*, when no titles of honour, no eminency of station, no treasures of wealth, no strength of dependencies, no retinue and traine of servants will accompany a man into the presence of the Lamb, or stand between him and the judgment of that great day. Wee know he was a King that feared the presence of a persecuted Prophet, and he was a Prince that trembled at the preaching of an Apostle in chains. The word of God cannot be bound, nor limited, it is the Scepter which his Father hath given him, and we cannot without open contestation against God resist his government therein over us. *He that despiseth you despiseth me, and he that despiseth me, despiseth him that sent mee*, saith our Saviour. It is *Christ* himselfe whose Ambassadors we are, and with whom men have to doe in our Ministerie. And hee will have it so: First, *For our Peace*: If God should speake againe by the Ministry of Angels, in thunder, and fire (as he did on mount Sina) wee would quickly call for *Moses* and Ministers againe, *Exod. 20. 19*. Secondly, *For his owne Glory*, that the Excellency may be of God and not of men, *2 Cor. 4. 7*. That it may not be in him that planteth, nor in him that watereth, but in God which giveth the blessing and increase, *1 Cor. 3. 7*. That it may not bee in him which wilketh, nor in him which runneth, but in God which sheweth mercy, *Rom. 9. 16*. That the Service, Cooperation, and helpe of the Churches joy might bee ours, but the Dominion over mens faith, and the teaching of their inner man might be *Christs*, *1 Cor. 1. 14*. *Eph. 4. 20. 21*. Very bold therefore and desperate is the contumacy of those men who stand at defiance with the Power of *Christ* speaking in his

# Subjection due unto Christ.

15

VERSE 1.

his servants. The Apostle saith; there is no escape left for those who neglect so great salvation, *Heb. 2.3*. And yet this is the constant folly and cry of naturall men, *We will not have this man to reigne over us. Let us breake their bands asunder, and cast away their cords from us.*

But first, every man must bee subject to some King, either Christ or sin, (for they two divide the World) and their Kingdomes will not confist. And the subjects of sin are all slaves and servants, no liberty amongst them, *Iob 8.34*. Whereas Christ makes all his subjects Kings like himselfe, *Revel. 1. 6.* and his is a Kingdome of Righteousnesse, Peace, and Joy, *Rom. 14.17*. Secondly, If men by being the subjects of sin could keepe quite out from the Judgement and Septer of Christ, it were something: but all men must one way or other bee subdued unto him, either as sonnes or as captives, either under his grace, or under his wrath. *As I live saith the Lord, every knee shall bow to me, Rom. 14.10,11.* Hee must bee either a saviour of life or of death, either for the rising or the fall of many in Israel, either for a sanctuary, or for a stumbling block; All must either bee saved by him, or judged by him. There is no refuge, nor shelter of escape in any Angle of the World, for his Kingdome reacheth to the uttermost corners of the Earth, and will finde out, and fetch in all his enemies. Thirdly, the matter were not great, if a man could hold out in the opposition. But can thine heart endure, or thine hands bee strong, saith the Lord in the day that I shall deale with thee? *Ezek. 22.14*. What will yee doe in the desolation which shall come from farre? when you are spoiled what will yee doe? where will you leave your glory? what will become of the King whom yee served before? It may bee thy money is thine idoll, and thou art held in thraldome under thine owne possessions. But what will remaine of a mans silver and gold to carry him through the wrath to come, but onely the rust thereof to joyne

*Erin sub pedibus  
ant adoptatus  
aut victus; lo-  
cum habebis vel  
gratia vel pena  
Aug.*

*2 Cor. 2.16:  
Luk. 2.34.  
Esai. 8.14.*

*Esai. 10.3.  
Ierc. 4.30*

in

VERSE I.

in judgement against him? It may bee thou servest the times, and fashions of the world, rejoycest in thy youth, in the waies, of thy heart, and in the sight of thine eyes: But thou must not rise out of thy Grave in thy best cloaths, nor appeare before Christ like *Agag* Gorgeously apparelled. Thou must not rise to play, but to be judged. It may bee thou servest thine owne lust, and anothers beauty; but what pleasure will there bee in the fire of lust when it shall be turned into the fire of Hell? or what beauty wilt thou finde on the left hand of Christ, where the Characters of every mans hellish conscience shall be written in his face? Thou servest thine owne vain-glory and affectations; but what good will it bee to bee admired by thy fellow prisoners, and condemned by thy Judge? In one word, thou servest any of thine owne evill desires; foolish man, here they command thee, and there they will condemne thee: they are here thy Gods, and they will be there thy Devils.

The Second particular in the description of Christs Kingdom is the greatnesse, and neerentesse of his Person unto *David*. *My Lord*. *David* calleth him *my Lord* upon a double reason, by a Spirit of Prophecie, as foreseeing his incarnation and nativity out of the Tribe of *Juda*, and stocke of *Iesse*; and so hee was *David*s Sonne: and by a Spirit of Faith as beleeving him to be his Redeemer, and Salvation, and so hee was *David*s Lord: A Virgin shall conceive and beare a Son, there wee see his incarnation and descent from *David*; and shall call his Name *Immanuel*, God with us, there wee see his Dominion over *David*. As man so hee was his Son; and as Mediator so he was his Lord. As Man, so he was subject unto *Mary* his Mother; and as Mediator, so hee was the Lord and Savior of his Mother, *Luk* 2. 51: *Luk* 1. 46, 47. As Man, he was made for a little while lower than the Angels; that he might suffer death, but as Mediator, God and Man in one person, so he was made much better than the Angels,



Angels, all the Angels of God were his subjects to worship him, and his Ministers to wait upon him, *Heb. 2. 7, 9, Heb. 1. 4, 6, 7.* So then, the Pronoun *Mine* leads us to the consideration of Christs consanguinity with *David*, as He was his Son: and of his dignity above *David*, as he was his Lord.

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From hence we learn, That though Christ was man, yet he was more then a bare man. For *jure natura* no Son is Lord to his Father; Domination doth never ascend, There must be something above nature in him to make him his Fathers Sovereign, as our Saviour himself argueth from these words, *Math. 22. 42, 45.* Christ then is a Lord to his people; he had dominion, and was the salvation of his own fore-fathers.

A Lord.] First, by right of the Creation. For he is before all things, and by him all things consist, *Col. 1. 17.* which the Apostle makes the argument of his Sovereignty. To us there is but one Lord Jesus Christ, by whom are all things, and we by him, *1 Cor. 8. 6.*

Secondly, By a right of Sonship and Primogeniture, as the chiefe, the first borne, the Heir of all things. He is not in the house as *Moses* was, a Servant; but a Son over his own House, *Heb. 3. 5, 6.* That is, he was not a Servant, but Lord in the Church, as the Apostle elsewhere gives us the same distinction. We preach Christ Jesus the Lord, and our selves servants, *2 Cor. 4. 5.* For in the Scripture phrase the first born notes principality, excellency, and dominion. I will make him (saith God) my first born, higher then the Kings of the Earth, *Psal. 89. 27.* So in Job, The first born of death is the same with the King of terrors, *Job 18. 13, 14.* and so the Apostle saith, That the Heir is the Lord of all, *Gal. 4. 1.* and therefore from his Primogeniture, and designation to the inheritance of all things, he inferreth his preheminnence, and honour even

Christus vocatur Primogenitus omnis creatura, hoc est Dominus. Schindler in voce 777 Solet in Scripturis Primogenitum vocari quodcunque in suo genere excellens atque

summum est. — Ego Primogenitum constituam eum, hoc est, mirum in modum exaltabo et glorificabo eum. *Gladius Onoplosky Messia, Olaf. 8. Appet. 7. pag. 308.*

C

above



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above the Angels, *Colos. 1. 18. Hebr. 1. 2, 4.*

Thirdly, By the right of his *Unction, Office and Mediatorship*, unto which he was designed by his Father. He was to have in all things the preeminence; for it pleased the Father, that in him should all fulnesse dwell, *Col. 1. 18, 19.* Where by fulnesse, either we must understand fulnesse of the Godhead bodily, as the Apostle speaks, *Col. 2. 9.* Or fulnesse of the Spirit of Grace, which *S. John* speaks of *Joh. 1. 16. Joh. 3. 34.* And in both respects he is a lord over all: in one, by the dignity of his Hypostatical union; in the other by the grace of his heavenly unction; and in both as Mediator and Head in the Church. Therefore the Apostle saith, *That God hath made him Lord and Christ, Act. 2. 36.* and by the accomplishment of his Office, in dying, rising, and reviving, he became Lord both of the dead and living, *Rom. 14. 9. Rev. 5. 12.*

And thus he is Lord in two respects: First, *A Lord in power and strength.* Power to forgive sins; Power to quicken whom he will; Power to cleanse, justify, and sanctify; power to succor in temptations; power to raise from the dead: Power to save to the uttermost all that come unto God by him; power to hold fast his sheep; power to cast out the accuser of the brethren; power to put down all his enemies, and to subdue all things unto himself. Secondly, *A Lord in Authority:* To judge, to appoint to employ, to command whom and what he will. He only is Lord over our persons, over our faith, over our consciences. To him only we must say, *Lord, save us lest we perish;* to him only we must say, *Lord, what wilt thou have me to do?*

And such a Lord Christ was to his own fore-fathers: *They all did eat of the same Spiritual meat, and all drank of the same Spiritual drink, even of that rock which was Christ, 1 Cor. 10. 3, 4.* He was the substance of the Ceremonies, the Doctrine of the Prophets, the accomplishment of the promises, the joy and salvation of Patriarchs

*Matth. 9. 6.  
John 5. 25, 26.  
1 Cor. 6. 11  
John 6. 40  
Hebr. 2. 18.  
Hebr. 7. 25.  
John 6. 39  
and 10. 28.  
Revel. 12. 10.  
Phil. 3. 21.*

Patriarchs and Princes, the desire and expectation of all flesh. The Gospel to us a *History* and Narration, and therefore delivered by the hand of *Witnesses*: to them a *promise* and prediction, and therefore delivered by the hand of *Prophets*. The Apostles entered into the Prophets Labours, and were servants in the same common salvation; these as sowers, and they as reapers; these as preachers of the seed hoped, and they as Preachers of the same seed exhibited. The ancient Jewes then were not saved by bare temporal promises, neither was their faith ultimately fixed upon Ceremonies or earthly things, but as their preachers had the same Spirit of Christ with ours, so the Doctrine which they preached, the faith and obedience which they required, the salvation which they foretold, was the same with ours. As the same Sun illightens the Stars above, and the earth beneath; so the same Christ was the righteousness and salvation both of his fore-fathers, and of his Seed. They without us could not be made perfect; that is, (as I conceive) their faith had nothing actually extrant amongst themselves to perfect it, but received all its forme and accomplishment from that better thing which was provided for, and exhibited unto us. For the Law, that is, the carnal Commandment, and outward Ceremonies therein prescribed, made nothing, no grace, nor person perfect; but the bringing in of a better hope, that is of Christ, (who as he is unto us the hope of glory, so he was unto them the hope of deliverance; for he alone it is by whom we draw nigh unto God) doth perfect for even those that are sanctified, *Heb. 7. 19. Heb. 10. 14.*

If Christ then be our Lord, we must trust in him, and depend upon him for our present subsistence, and our future expectations. For he never faileth those that wait upon Him. He that believeth in Him shall not be ashamed. And indeed, faith is necessary to call Christ Lord: No man can call Jesus Lord, but by the Spirit. Because

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Colos. 2. 17  
Luke 1. 69, 70  
Acts 3. 18  
and 20. 24  
2 Cor. 1. 20  
John 8. 56  
Gen. 49. 18  
2 Sam. 23. 5  
Hag. 2. 7  
Acts 26. 16  
1 John 1. 2, 3  
1 Pet. 1. 10, 11,  
12  
John 4. 38  
Aug. de Civ. Dei  
lib. 10. cap. 25  
Epist. 157. ad  
Optat. Et Epist.  
49. ad Deograt.  
de Catech. Rud.  
cap. 3. Et c. 19  
de peccat. meritis.  
Et remiss. lib. 2  
c. 29. de peccat  
Orig. c. 24. et 25  
de nupt. Et con-  
cupis. l. 2. c. 17.

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other Lords are present with us, they do with their own eye oversee, and by their own visible power order and direct us in their service. But Christ is absent from our senses; *Though I have known Christ after the flesh, yet henceforth (saith the Apostle) know I him no more.* Therefore to fear, and honour, and serve him with all fidelity, to yeild more absolute and universal obedience to his commands, though absent, though tendered unto us by the Ministry of mean and despicable persons, then to the threats and Scepters of the greatest Princes; to labour that not only present, but absent, we may bee accepted of him, to do his hardest works of selfe-denial, of overcoming and rejecting the assaults of the world, of standing out against principalities and powers, and spiritual wickednesse, of suffering and dying in his Service, there needs must be faith in the heart to see him present by his Spirit, to set to our seal to the truth, Authority and Majesty of all his commands, to hear the Lord speaking from heaven, and to find by the secret and powerful revelations of his Spirit out of the Word to the soul, evident and invincible proofs of his living by the power of God, and speaking mightily in the Ministry of his Word to our consciences. Therefore when the Apostle had said, *We are absent from the Lord*, he presently addes, *We walk by faith*; that is, we labour to yeild all service and obedience to this our Lord, though absent, because by faith (which giveth presence to things unseen, and subsistence to things that are yet but hoped) we know that he is, and that he is a rewarder of those that diligently seek him.

And indeed though every man call him *Lord*; yet no man doth in truth and sincerity of heart so esteem him, but those who do in this manner serve him; and by faith walk after him. *If I be a Master, saith the Lord, where is my fear?* Malach. i. 6. It is not every one that saith, *Lord, Lord*, but he that doth my will, that trembleth



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bleth at my word, that laboureth in my service, who declares himself to be mine indeed. For the heart of man cannot have two Masters, because which way ever it goes, it goes whole and undivided. We cannot serve Christ and any thing else which stands in competition with him: First, because they are *contrary Masters*, one cannot be pleased, or served, without the disallowance of the other. The Spirit that dwelleth in us lusteth to envy, that is, grudgeth, and cannot endure that any service should be done to the Lord. For the friendship of the world is enmity against God, *Jam. 4. 4, 5*. And therefore saith the Apostle, *If any man love the world, the love of the Father is not in him*; and the reason is, because they are contrary principles, and have contrary Spirits, and lusts, and therefore must needs over-rule unto contrary services. Secondly, because both masters have employments enough to take up a whole man. Satan and the World have lusts to fill the whole head and heart of their most active and industrious servants; for the Apostle saith, that all which is in the world is lusts. And the heart of man is wholly, or most greedily set in him to do that evil which it is tasked withall, *Eccles. 8. 11*. The (*all*) that is in man, all his faculties, all his affections, the whole compasse of his created abilities, are all gone aside, or turned backward, there is no man, no part in man, that doth any good, no not one, *Psal. 14. 3. & 53. 3*. Christ likewise is a great Lord, hath much more businesse than all the time, or strength of his Servants can bring about. He requireth the obedience of every thought of the heart, *2 Cor. 10. 5*. Grace, and edification, and profit in all the words that proceed out of our mouth, *Ephes. 4. 29*. a respect unto the glory of God in whatsoever works we go about, *1 Cor. 10. 31*. The whole soule, body and spirit should bee sanctified throughout, and that even till the coming of our Lord Jesus Christ, *1 Thess. 5. 23*. Christ hath service much

1 John 2. 15



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more than enough to take up all the might, strength, studies, abilities, times, callings of all his servants. Businesse towards God and himself, worship, feare, Communion, love, prayer, obedience, service, subjection: businesse towards and for our selves, watchfulnes, repentance, faith, sincerity, sobriety, growth in Grace: businesse towards other men, as instruments and fellow members, exhortation, reproofe, direction, instruction, mourning, rejoicing, restoring, relieving, helping, praying, Serving in all wayes of love. So much evill to be avoyded, so many slips and errors to be lamented, so many earthly members to be crucified, so much knowledge and Mysteries to be learned, so many vaine Principles to be unlearned, so much good to be done to my selfe, so much service to be done to my brother, so much glory to be brought to my Master; every Christian hath his hands full of worke. And therefore Christ expostulateth it as an absurd thing, to call him *Lord, Lord*, to professe and ingeminate a verball subjection, and yet not to do the things which he requires, Luke 6. 46.

The third thing observed touching the Kingdome of Christ, is the *Glory and Power thereof*, intimated by his sitting at the *Lords* right hand. Gods right hand in the Scripture is a Metonymicall expression of the strength, power, majesty and glory that belongs unto him. *This is mine infirmity*, saith the Psalmist, *but I will remember the yeares of the right hand of the most high*, Psalm. 77. 10. Where we find Gods power under the Metonymie of a right hand, opposed to the infirmity of his servant. My infirmity, and weake faith made me apt to sinke under the sense of Gods displeasure; but when I called to minde the experiences of Gods former power in alike distresses, I recollected my Spirits, and was refreshed againe. So the right hand of the *Lord* is said to spanne or extend the heavens, *Esay* 48. 13. And the Psalmist expresseth the strength and salvation of the *Lord* by his right

Δεξιάν τῆς  
πατρὸς λίγυ-  
μυ τῆς δεξιᾶς  
καὶ τῶν τιμῶν  
καὶ θεότητι ἐν  
τῇ δεξιᾷ τοῦ  
πατρὸς αἰώνων  
ἀρχόντων, ὡς  
θεὸς καὶ τῶν  
πάντων ὁμοού-  
σιος ἐπερχα-  
σίων σαρκω-  
θεῖς, καὶ σωμα-  
τικῶς καὶ θεῶς  
συνδοξάμε-  
νος τὸ σῶμα  
αὐτοῦ. Damask.  
lib. 4. de Or-  
thodox. fid. c. 2

right hand, *Psal.* 118. 14 15, 16. and his fury is the Cup of his right hand, *Hab.* 2. 16. And he strengthneth, and helpeth, and upholdeth his people by the right hand of his Righteousnesse; that is, by his Power, and faithfull promises, which in their weaknes strengthens them, in their feare and flagging helps them, in their sinking & falling upholds them, *Ejay* 41. 10. So the Psalmist saith of wicked men, that their right hand is a right hand of falsehood, *Psal.* 144. 11. that is, either confidence in their own power wil deceive themselves, or they wil deceive others to whom they promise succour and assistance. Therefore Gods right hand is call'd the *right hand of Majesty*, *Hebr.* 1. 3. and the right hand of power, *Luk.* 22. 69. To sit then at Gods right hand noteth that great honor, and Indiciary Office, and plenitude of power, which God the Father hath given to his Sonne; after his manifestation in the flesh, in his nativity; and justification by the Spirit, in his resurrection; he was then, amongst other dignities, received up into glory, *1 Tim.* 3. 16. This we find amongst those expressions of honor which *Solomon* shewed unto his mother, that shee sate at his right hand, *1 King.* 2. 19. And herein the Apostle puts a great difference between Christ and the Leviticall Priests, that they stood daily ministring, but Christ after his Offering, *Sate down on the right hand of God.* *Heb.* 10. 11, 12. noting two things: First, That Christ was the Lord, and they but servants, for standing in the posture of a Servant or Minister, *Deut.* 10. 8. 17. 12. *Ezek.* 44. 24. and not sitting, *Luk.* 17. 7. Secondly that their work was daily to be repeated, whereas Christs was consummate in one offering once for all, after which he rested or sate down again.

This sitting then of Christ at the right hand of Majesty and glory, notes unto us first, *The great exaltation of the Lord Christ*, whom God hath highly honoured and advanced, and given a name above every name.

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*Verbum Sedere Regni significat potestatem.*

*Hieron. in Eph. cap. 1.*

*Sedere quod dicitur Deus, non membrorum possessionem, sed judicariam significat potestatem.*

*Aug de Fide & symbol.*

*cap. 7.*

*Ier. 52. 12.*

*Luk. 1. 19.*

*1 Chron. 18. 18*

*1 King. 17. 1.*

## VERSE I.

ὁ ὁ πατὴρ τὸ  
 σὸν ἀδελφὸν  
 συγκατάθεσις  
 ἐλάττωσις ὁ-  
 ρείας γίνεσθαι  
 τῆς ἀξίας τῆς  
 δωματίου, ἀλλὰ  
 τὴν ἰσχυροσύνην  
 νόμοθετοῦσιν  
 τὰ ὅτι ταπεινὸς  
 ἦεν ὁ ἰσχυρὸς  
 τῶν δυνάμεων  
 νομικῶς.

Basil. Maz. Homil. de Fide.  
 Ut sol cum in  
 nube regitur,  
 claritas ejus  
 comprimitur,  
 non cecatur; —  
 sic homo ille,  
 quem Dominus  
 saluatorque no-  
 ster, is est, Deus,  
 Dei Filius in-  
 duit, Deitatem  
 in illo non inter-  
 cipit, sed abscon-  
 dit Greg. Naz.  
 Ora. 49 de fide.

Σωκράτης  
 τὴν ἀνθρώπι-  
 νὴν φύσιν ἐν  
 τῷ θρόνῳ τοῦ  
 βασιλικίου, καὶ  
 προσκυνεῖ  
 νῦν ἀπὸ πεί-  
 σης ἡμετέρας.  
 Theophylact. in  
 John 17.

Accepit ut homo  
 qua habebat ut  
 Deus. Theod. in  
 Phil. 2.

First his Divine nature, though it cannot possibly re-  
 ceive any intrinsecal improvement or glory (all fulness of  
 glory essentially belonging thereunto) yet so farre  
 forth as it was humbled, for the œconomie and admi-  
 nistration of his office, so far it was readvanced againe;  
 Now he emptied and humbled himselfe, not by putting  
 off any of his divine glory, but by suffering it to be over-  
 shadowed with the similitudes of sinful flesh, and to bee  
 humbled under the forme of a Servant, as the light of a  
 candle is hidden in a darke and close Lanterne. So that  
*Declaratorily*, or by way of manifestation, he is in that  
 respect magnified at Gods right hand, or as the Apostle  
 speaks, declared to be that Sonne of God by power in  
 rising from the dead, and returning to his glory again,  
 Rom. 1.4. Again, how ever in *Abstracto* we cannot  
 say that the Deity or divine nature was exalted in any  
 other sense than by evident manifestation of it selfe in  
 that man who was before despised, and accused as a  
 blasphemer, for that he made himselfe equal with God:  
 yet in *Concreto*, and by reason of the Communication of  
 properties from one nature to another, in the unity of  
 one person, it is true, that as God saved the world by his  
 blood, and it was the Prince of life that was crucified,  
 and the Lord that lay in the grave; so God likewise was  
 in the form of a Servant humbled, and at the right hand  
 of Majesty exalted againe.

Secondly, the humane nature of Christ is most highly  
 exalted by sitting at Gods right hand; for in the right of  
 his Hypostolical union he hath an ample and immediate  
 claime to all that glory which might in the humane  
 nature be conferr'd upon him. So that though during  
 the time of his conversation amongst men, the exigence  
 and œconomy of the office which he had for us under-  
 taken, made him a man of sorrowes, and intercepted the  
 beames of the Godhead and Divine glory from the o-  
 ther nature; yet having finished that dispensation, there

was

was in the vertue of that most intimate association of the natures in one person, a communicating of all glory from the Deity which the other nature was capable of. For as by the Spirit of Holinesse he was filled with treasures of Wisdome and Knowledge, and Grace, and thereby fitted for the Office of a Mediator, and made the first fruits, the first born, the heir of all things, the head, and Captaine of the Church; furnished with a residue and redundancy of the Spirit to sanctifie his brethren, and to make them joint heirs, and first born with himselfe; so by the Spirit of glory he is filled with unmatchable perfections, beyond the capacity or comprehension of all the Angels of Heaven; being not only full of glory, but having in him all the fulnes of glory, which a created nature joynd to an infinite and bottomless fountain could receive.

From hence therefore wee should learne to let the same mind bee in us which was in Christ, to humble our selves first, that we may be exalted in due time; to finish our workes of self-denyal, and service which wee owe to God, that so we may enter into our Masters glory. For hee himselfe entred not but by a way of blood. Wee learne likewise to have recourse and dependance on him for all supplies of the Spirit, for all strength of Grace, for all influences of life, for the measure of every joint and member. He is our Treasure, our Fountaine, our Head; it is his free Grace, his voluntary influence which habituateth and fitteth all our faculties, which animateth us unto a heavenly being, which giveth us both the strength and *first act*, whereby we are qualified to worke, and which concurrerth with us *in actu secundo* to all those works which we set our selves about. As an instrument, even when it hath an edge, cutteth nothing till it be assisted and moved by the hand of the Artificer; so a Christian when he hath a will, and an habituall fitnessse to worke, yet is able to do nothing without the constant

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Phil. 1. 19  
Phil. 4. 13  
Eph. 4. 16.



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Phil. 2. 13.

Esay. 26. 12.

John. 15. 5.

2 Cor. 3. 5.

constant supply, assistance, & concomitancy of the grace of Christ; exciting, moving, and applying that habitually power unto particular actions. He it is that giveth us not only to wil, but to do, that goeth through with us, and worketh all our works for us by his grace. Without him we can do nothing, all our sufficiency is from him.

But it may be objected, if we can do nothing without a second grace, to what end is a former grace given? or what use is there of our exciting that grace and gift of God in us, which can do nothing without a further concurrence of Christs Spirit? To this I answer, first, that as light is necessary and requisite unto seeing, and yet there is no seeing without an eye: so without the assisting Grace of Christs Spirit concurring with us unto every holy duty, we can do nothing; and yet that grace doth ever presuppose an implanted, seminall, and habitually grace, fore-disposing the soule unto the said Duties: Secondly, as in the Course of naturall Effects, though God be a most voluntary Agent, yet in the ordinary Concurrence of a first cause he worketh *ad modum naturæ*, measuring forth his assistance proportionably to the condition and preparation of the second causes: so in supernaturall and holy operations (albeit not with a like certaine and unaltered constancy) though Christ be a most voluntary head of his Church, yet usually he proportioneth his assisting & second grace, unto the growth, progresse & radication of those Spiritual habits which are in the soule before. From whence cometh the difference of holinesse, & profitablenesse amongst the Saints, that some are more active, and unwearied in all holy conversation than others; as in the naturall body some members are larger, and more full of life and motion, than others, according to the different distribution of spirits from the heart, and influences from the head.

This then affords matter enough both to humble us, and to comfort us. To humble us, that we can do nothing

thing of our selves, that we have nothing in our selves but sinne. All the fulnesse of grace is in him, and therefore whosoever hath any must have it from him; as in the Egyptian famine, whosoever had any corne had it from *Ioseph*, to whom the granaries and treasures of *Egypt* were for that purpose committed. And this lowlinesse of heart, and sense of our own Emptinesse is that which makes us alwaies have recourse to our fountaine, and keep in favour with our head, from whom we must receive fresh supply of strength for doing any good, for bearing any evil, for resisting any temptation, for overcoming any enemy, for beginning, for continuing, and for perfecting any Dutie. For though it be mans heart that doth these things, yet it is by a forraigne and impressed strength; as it is iron that burns, but not by its owne nature (which is cold) but by the heate which it hath received from the fire. *It was not I, saith the Apostle, but the grace of God which was with me.*

To comfort us likewise when we consider, that all fulnesse and strength is in him as in an Officer, an *Adam*, a treasurer and dispenser of all needfull supplies to his people, according to the place they beare in his body, and to the exigence and measure of their condition in themselves, or service in his Church. Sure we are, that what measure soever he gives unto any, he hath still a *residue of Spirit*, nay he still retaineth his own *fulness*, hath still enough to carry us through any condition, and according to the difficulties of the service he puts us upon, hath still wisdom to understand, compassion to pity, strength to supply all our needs. And that all this hee hath as a mercifull and faithfull depositary, as a *Gardian*, and husband, and elder brother to imploy for the good of his Church; that he is unto this office appointed by the wil of him that sent him, to lose nothing of all that which is given him but to keepe, and perfect it unto the resurrection at the last day. That God hath  
planted

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planted in him a Spirit of faithfulness and pity for the cheerful discharge of this great office, given him a propriety unto us, made us as neer and deare unto him as the members of his sacred body are to one another; and therefore whosoever cometh to him with emptinesse, and hunger, and faith, he will in no wise cast them out; it is as possible for him to hew off, and to throw away the members of his natural body, to have any of his bones broken, as to reject the humble and faithfull desires of those that duly wait upon him.

Againe, from this *Exaltation* of Christ in his humane nature, we should learne to keep our vessels in holinesse and in honour, as those who expect to bee fashioned at the last like unto him. For how can that man truly hope to be like Christ hereafter, that labours to bee as unlike him here as he can? *Shall I take the members of Christ, and make them the members of an harlot?* saith the Apostle. So may I say, Shall I take the nature of Christ, that nature which he in his person hath so highly glorified, and make it in my person the nature of a diuel? If a Prince should marry a mean woman, would he endure to see those of her nearest kindred, her brethren & sisters live like scullions or strumpets under his own eye? Now Christ hath taken our nature into a neerer union with himselfe than marriage; for man and wife are still two persons, but God and man is but one Christ. Death it selfe was not able to dissolve this union; for when the soule was separated from the body, yet the Deity was separated from neither: it was the Lord that lay in the grave, and he that ascended, was the same that descended into the lower part of the earth. *Matth. 28. 6. Eph. 4. 10.* And shal we then defile this nature by wantonnesse, intemperance, and vile affections, which is taken into so indissoluble an unity with the Sonne of God? Christ took it to advance it, and it is still by his Spirit in us so much the more advanced, by how much the neerer it comes

comes to that holiness which it hath in him. We should therefore labour to walk as becometh those that have so glorious a Head, to walk worthy of such a Lord, unto all well pleasing, in fruitfulness and knowledg: to walk as those that have received Christ, and expect his appearing again, *Phil. 1. 27. Col. 1. 10. & 2. 6. & 3. 4, 5.*

Secondly, The sitting of Christ on the right hand of God, notes unto us the *Consummation* of all those Offices which he was to perform here on the earth for our Redemption. For till they were all finished, he was not to returne to his Glory again. *He that hath entered into his rest, hath ceased from his owne works,* saith the Apostle, *Heb. 4. 10.* first he was to execute his Office, before he was to enter into his rest. Though he were a Son, and so *jure naturali*, the Inheritance were his own before; yet he was to learne *Obedience* by the things which he was to suffer, before he was made perfect again, *Heb. 5. 8, 9.* After he had offered one sacrifice for sinnes for ever; that is, after he had made such a complete expiation as should never need to be repeated, but was able for ever to perfect those that are sanctified, he then sat down on the right hand of God, expecting till his enemies be made his foot-stool, *H. b. 10. 12, 13, 14.* This is the Argument our Saviour useth when he prayeth to be glorified again with his Father; *I have glorified thee on earth, or revealed the Glory of thy Truth and Mercy to thy Church, I have finished the work which thou gavest me to do; and now, O Father, glorifie thou me with thine own self, &c. Joh. 17. 4, 5.* He humbled himself, saith the Apostle, and became obedient to death, even the death of the Crosse, wherefore God hath highly exalted him, &c. *Phil. 2. 8, 9.* Noting unto us the order of the dispensation of Christs Offices; some were works of *Ministry* and Service, in the Office of Obedience and suffering for his Church; Others were works of Power and Majesty, in the protection and exaltation of his Church; and those necessarily



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necessarily to precede these. He ought to suffer, and to enter into his glory, Luk. 24. 26, 46. Necessarily, I say, First, by a Necessity of Gods Decree, who had so fore-appointed it, Act. 2. 23, 24. Secondly, by the Necessity of Gods Justice, which must first be satisfied by obedience, before it could be appeased with man, or in the Person of their Head and Advocate exalt them to his Glory again, Rom. 3. 25. Rom. 5. 10. Rom. 6. 6, 11. Ephes. 2. 5, 6 Thirdly, by the Necessity of Gods Word and Will, signified in the predictions of the Prophets, Luke. 24. 46. 1 Pet. 1. 10, 11. Fourthly, by the Necessity of Christs infinite person, which being equal with God, could not possibly be exalted without some preceding descent and humiliation: That he ascended, saith the Apostle, what is it, but that he descended first into the lower parts of the earth? Eph. 4. 9 Therefore it is, that our Saviour saith, The Spirit should convince the world of Righteousnesse, because he was to go to the Father, and should be seen here no more, Joh. 16. 10. The meaning of it is, that the Spirit shall in the Ministry of the Word reveal unto those who are fully convinced of their sinful condition, and humbled in the sense thereof, a treasure of full and sufficient Righteousnesse by his Obedience wrought for sinners. And the reason which is given of it, stands thus, Our Righteousnesse consists in our being able to stand in Gods presence; Now Christ having done all as our Surety here, went up unto Glory as our Head and Advocate, as the first fruits, the Captain, the Prince of life, the Author of salvation, and the forerunner of his people; so that his going thither is an argument of our justification by him. First, because it is a sign that he hath finished the work of our Redemption on earth, a sign that he overcame death, and was justified by the Spirit from the wrongs of men, and from the curse of the Law. Therefore he said to Mary after his Resurrection, Go tell my Disciples, I ascend to my Father and your Father, to my God and

your

your God, Joh. 20. 17. that is, by my death, and victory over it, you are made my brethren, and reconciled unto God again. Secondly, because he hath Offices in Heaven to fulfil at the right hand of his Father in our behalfe, to intercede, and to prepare a place for us, to apply unto us the vertue of his Death and Merits. If hee had ascended without fulfilling all Righteousnesse for the Church, he should have been sent down, and seene againe: but now (saith he) you see me no more, for by once dying, and by once appearing in the end of the world, I have put away sin by the Sacrifice of my selfe, Heb. 9. 26. & 7. 27. Rom. 6. 9, 10. He was taken, saith the Prophet, from prison and judgement; to note that the whole debt is paid, and now, *Who shall declare his generation?* that is, he now liveth unto numberless Generations, he prolongeth his dayes, and hath already fulfilled Righteousnesse enough to justifie all those that know him, or believe in him, *Isai. 53. 8, 10.* Thus we see that Christs deliverance out of prison, and exaltation at the right hand of God, is an evident argument, that he is fully exonerated of the guilt of sin, and curse of the Law, and hath accomplished all those works which he had undertaken for our righteousness.

And this likewise affords abundant matter both to *humble, and to comfort the Church of Christ.* To humble us in the evidence of our disabilities; for if we could have finished the works which were given us to do, there would have been no need of Christ. It was weaknesse which made way for Christ. *Our weaknesse to fulfil obedience, and the weaknesse of the Law to justifie sinners,* Rom. 5. 6. Rom. 8. 3. Heb. 7. 18, 19. All the strength we have is by the power of his might, and by his grace, Eph. 6. 10. 2 Tim. 2. 1 and even this God dispenceth unto us by measure, and by degrees, driving out our corruptions as he did the *Canaanites before his people, by little and little,* Exod 23. 30 because while we are here, he will have us live by faith, and

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and fetch our strength as we use it from Christ, and wait in hope of a better condition, and glorifie the patience and forbearance of God, who is provoked every day.

To comfort us likewise; First, *against all our unavoidable and invincible infirmities.* Every good Christian desires to serve the Lord with all his strength, desires to be enriched, to be stedfast, unmoveable, abundant in the work of the Lord, *To do his will as the Angels in Heaven do it*: yet in many things they fail, and have dayly experience of their own defects. But here is all the comfort, though I am not able to do any of my duties as I should, yet Christ hath finished all his to the full, and therefore, though I am compassed with infirmities, so that I cannot do the things which I would, yet I have a *compassionate Advocate with the Father*, who both giveth and craveth pardon for every one that prepareth his heart to seek the Lord, *Though he be not perfectly cleansed*, 1 John 2.2. 2 Chron. 30. 18, 19 Secondly, *Against the perinacy and close adherence of our corruptions*, which cleave as fast unto us as the very powers and faculties of our soul, as heat unto fire, for light unto the Sun. Yet sure we are, that he who forbid the fire to burn, and put blacknesse upon the face of the Sun at midday, is able likewise to remove our corruptions as far from us, as he hath removed them from his owne sight. And the ground of our expectation hereof is this, Christ when he was upon the earth in the form of a servant, accomplished *all the Offices of suffering and obedience for us*: *Therefore being now exalted far above all Heavens*, at the right hand of Majesty and Glory, hee will much more fulfil those Offices of Power which hee hath there to do. Which are by the supplies of his Spirit to purge us from sin, by the sufficiency of his grace to strengthen us, by his word to sanctifie and cleanse us, and to present us to himselfe a glorious Church without spot or wrinkle. He that brought from the dead the Lord Jesus, and



and suffered not death to hold the head, is able by that power and for that reason, to make us perfect in every good worke to doe his will, and not to suffer corruption for ever to hold the members. It is the frequent argument of the Scripture, Heb. 13. 20, 21. Col. 2. 12. Eph. 1. 19, 20. Rom. 9. 5, 6. Rom. 8. 11. Thirdly, against all those fiery darts of Satan, whereby he tempteth us to despaire, and to forsake our mercy. If he could have held Christ under when he was in the Grave, then indeed our faith would have beene vaine, we should be yet in our sinnes, 1 Cor. 15. 17. But he who him selfe suffered, and being tempted, overcame both the sufferings and the temptation, is able to succour those that are tempted, and to shew them mercy and grace to helpe in time of need, Heb. 2. 17, 18. Heb. 4. 15, 16. Lastly, against death it selfe. For the Accomplishment of Christs Office of Redemption in his resurrection from the dead, was both the Merit, the Scale, and the first fruits of ours, 1 Cor. 15. 20, 22.

Thirdly, The sitting of Christ on the right hand of his Father, noteth unto us the actual Administration of his Kingdome. Therefore that which is here said, sit at my right hand until I make thine enemies thy foot-stool, the Apostle thus expoundeth, He must reigne till he hath put all enemies under his feet, 1 Cor. 15. 25. And he therefore dyed, and rose, and revived, that he might be Lord both of dead and living, namely, by being exalted unto Gods right hand, Rom. 14. 9. Now this Administration of Christs Kingdome implies several particulars: First *reparation*, The publication of established Lawes. For that which is in this Psalm called the sending forth of the rod of Christs strength out of Sion, is thus by the Prophets expounded, Out of Sion shall goe forth the Law, and the Word of the Lord from Jerusalem, Esay 2. 3. Mic. 4. 2. Secondly, The conquering and subduing of Subjects to himselfe, by converting the hearts of men, and bringing their thoughts into the Obedience of his Kingdome.

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*Ministerially*, by the word of reconciliation, and *Effectually*, by the power of his Spirit, writing his Lawes in their hearts, and transforming them into the image of his Word from glory to glory. Thirdly, *Ruling*, and leading those whom he hath thus converted in his way, continuing unto their hearts his heavenly voice, never utterly depriving them of the exciting, assisting, cooperating grace of his holy Spirit; but by his Divine power giving unto them all things which pertain unto life and godlinesse, after he had once called them to his Glorious Power, *Esay* 2.2. *John* 10.3,4. *1 Cor.* 1.4,8. *Esay* 30.21. *1 Pet.* 2.9. *2 Bar.* 1.3. Fourthly, *Protecting*, upholding, succouring them against all temptations and discouragements. By his compassion pitying them, by his power and promises helping them, by his care and wisdom proportioning their strength to their trials, by his peace recompencing their conflicts, by patience and experience establishing their hearts in the hope of deliverance, *Heb.* 2.17. *John* 16.33. *1 Cor.* 10.13. *2 Cor.* 1.5. *Phil.* 4.7,19. *Rom.* 15.4. Fifthly, *Confounding all his enemies*. First, *Their projects*, holding up his kingdome in the midst of their malice, and making his truth like a Tree, settle the faster, and like a torch shine the brighter for the shaking. Secondly, *Their persons*, Whom he doth here gall and torment by the Scepter of his Word, constraining them by the evidence thereof, to subscribe to the justice of his wrath; and whom he reserveth for the day of his appearing, till they shall be put all under his feet. In which respect he is said to stand at the right hand of God, as a man of war ready armed for the defence of his Church, *Acts* 7.36.

Fourthly, *The sitting of Christ on the right hand of God*, noteth unto us his giving of gifts, and sending downe of the Holy Ghost upon men. It hath beene an universal custome both in the Church, and elsewhere, in dayes of great joy and solemnity, to give gifts and send presents unto men.

This

# The Arke a type of Christ.

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VERSE I

Thus after the wall of *Jerusalem* was built, and the worship of God restored, and the Law read and expounded by *Ezra* to the people after their captivity, it is said that the people did eat and drinke, and send portions, *Nehem. 8. 10, 12.* The like forme was by the people of the *Jewes* observed in their feast of *Purim. Ester. 9. 22.* And the same custome hath been observed amongst *Heathen* Princes upon solemne and great occasions, to distribute donatives and congiaries amongst the people. Thus *Christ* in the day of his Majesty and inauguration, in that great and solemne Triumph, when he ascended up on high, and led captivity captive, he did withal give gifts unto men, *Eph. 4. 10.*

*Christ* was notably typified in the *Arke of the Testament*; In it were the *Tables of the Law*, to shew that the whole Law was in *Christ* fulfilled, and that he was the end of the Law for Righteousnesse to those that believe in him. There was the golden pot which had *Manna*, to signifie that heavenly, and abiding nourishment which from him the Church receiveth. There was the *Rod of Aaron* which budded. Signifying either the miraculous incarnation of *Christ* in a Virgin, or his sufferings, which are expressed by stripes, *Esa. 53. 5.* and our resurrection with him, noted in the budding of a dry rod. Or lastly, noting the sanctifying and fruitful vertue of his Word, which is the rod of his strength. Upon it also was the *Mercy seat*, to note that in *Christ* is the foundation of all that mercy and attonement which is preached unto men. But in two things principally did it signifie *Christ* unto our present purpose: First, it was overlaid within and without with gold, and had a Crowne of gold round about it, *Exod. 25. 11 & 37. 2.* denoting the plentiful and glorious Kingdome of *Christ*, who was crowned with glory, and Honour, *Heb. 2. 7.* Secondly, it had rings by which it was carried up and downe, till at last it rested in *Solomons Temple*, with glorious and triumphall Solemnity.

*Tiberius in triumpho Germanico congiarium nricenos nummos virisim dedit. Sueton. Divisit in populum congiarium ut mos est imperium suscipiensibus. Herodian. lib. 5. & de Septimio Severo initio imperii magno congiario populum prosecutus est. Idem l. 3. vid. Sueton. Aug. cap. 41. & Elium Lamprid. in Antonino. Observatum fuit ut princeps assumpto Imperio, ad conciliandum favorem, congiarium darent populo, &c. Alex. ab Alex. Genial. dier. l. 5. cap. 24.*



VER. 8. 1.

*Pfal. 132. 8, 9. 2 Chron. 5. 13. So Christ while he was here upon earth, being anointed with the Holy Ghost and with Power, went about doing good, Act. 10. 38. and having ceased from his works, did at last enter into his rest, Heb. 5. 10. which is the Heavenly Temple, Revel. 21. 19.*

Now this carrying of the Arke into his resting place, denotes two things; first a final conquest over the enemies of God. For as the moving of the Arke signified the acting and procuring of victory, *Iosh. 6. 11. 20.* So the Resting of the Arke noted the Consummation of victory. And therefore the Temple was built, and the Arke set therein, in the dayes of Solomon, when there was not an emendicated or borrowed peace, depending upon the courteousie of the neighbour Nations; but a victorious and triumphal peace, after the great victories of David, and tributary subjection and homage of all the Canaanites which were left in the Land, *2 Chron. 8. 7, 8, 9. 26. 2 Sam. 7. 9. 12. Psal. 68. 29.* Secondly, it notes the conferring of gifts, as we see in that triumphall song at the removal of the Arke, being also a prediction both of that which literally hapned in the reigne of Solomon, and was mystically verified in Christ, *Psal. 68. 18.* Thus Christ our Prince of Peace, being now in the Temple of God in Heaven, hath bound Hell, Sinne and Death captive, and hath demolished the wals of Jerico, or the Kingdome of Satan, throwne him down from Heaven like lightning, and passed a sentence of judgement upon him. And hath received of the Father the promise of the Holy Ghost, and given gifts unto men, *Act. 2. 32, 33.* before his entering into his rest it was but a Promise, and they were to wait at Jerusalem for it, *Act. 1. 4.* but after his departure, and his recession at his Fathers right hand, it was poured forth in abundance upon them, *John. 1. 4. 16. &c. 16. 7.*

And we are to note that as it began with his sitting there, so it continueth as long as he shall there sit. It is true, all Holy Scripture, which God ordained for the gathering

*Holy Scripts*

gathering of his pople, and for the guidance of them in the militant Church, is already long since by the Spirit dictated unto holy and selected instruments, for that purpose inspired with more abundance of Grace, and guided by a full and infallible Spirit: but yet wee must note, that in those holy writings there is such a depth of heavenly wisdom, such a sea of mysteries, and such an unsearchable treasure of purity and grace, that though a man should spend the longest life after the severest and most industrious manner to acquaint himself with God in the revelations of his Word, yet his knowledge would be but in part, and his holinesse after all that come short of maturity; as the enemies are not all presently under Christs feet, but are by degrees subdued; so the Spirit is not presently conferred in fulnesse unto the members of Christ, but by measure and degrees, according to the voluntary influences of the head; & exigencies of the members. So much of the Spirit of grace and truth as we have here is but the earnest and hanel of the greater summe, *Ephes. 1. 14.* The seed and first fruits of a fuller harvest, *1 John 2. 9. Rom. 8. 23.* Therefore the Apostle mentions a growing change from glory to glory by the Spirit of God, *2 Cor. 3. 18.* We must not expect a fulnesse til the time of the restitution of all things, til that day of redemption and adoption wherein the light, which is here but sowne, for the Righteous, shall grow up into a full harvest of holinesse and of glory.

○ But here ariseth a question out of the seeming contradiction of Holy Scripture. It is manifest that the Spirit of Christ was in the Church long before his Ascension. The Prophets spake by him, *1 Pet. 1. 11.* The ancient Jewes vexed him, *Isa. 63. 10.* John Baptist was even filled with the Spirit, to note a plentifull measure for the discharge of his Office, *Luke 1. 15.* and yet St. John saith, That the Holy Ghost was not yet given, because Christ was not yet glorified, *John 7. 39.* To this I answer, that the

## VERSE 1.

Χριστιανοὶ ἔρ-  
γω ἔχουσιν  
ὁνόματι.  
Euseb. hist. lib. 1.  
cap. 5.

Fathers were sanctified by the same Spirit of Christ with us, difference there is none in the substance, but only in the accidents and circumstances of effusion and manifestation; as light in the Sonne, and light in a starre, is in it selfe the same original light, but very much varied in the dispensation. It was the same truth which was preached by the Prophets, and by Christ; but the Apostle observs in it a difference: *Sundry times, and in sundry manners, hath God spoken by the Prophets; but in these last dayes by his Son; that is, more plentifully, and more plainly unto us than unto the Fathers, Heb. 1. 1. Joh. 16. 25.* Therefore though it be true that Abraham saw Christs day, as all the Fathers did (though he being the Father of the faithfull more than others) in which respect Eusebius saith of them that they were Christians really and in effect, though not in name: yet it is true likewise, that many Prophets and righteous men did desire to see and heare the things which the Apostles saw and heard, but did not, *Mat. 13. 17.* namely, in such plaine and plentiful measure as the Apostles did. They saw in glimpses and morning starres, and prefigurations; but these, the things themselves. They saw only the promises, and those too but waste off, *Heb. 1. 13.* these the substance and Gospel it selfe, neer at hand, in their mouth, and before their eyes, and even amongst them; *Rom. 10. 8. Gal. 3. 1. John 1. 14. 1 Joh. 1. 2, 3.* They, by Prophets, who testified before-hand; these by eye-witnesses, who declared the things which they had seen and heard, *Act. 1. 8. 12. 26. 10. 41.* Therefore it is said that Christ was a Lamb slain from the beginning of the world, and yet in the end of the world that he appeared to take away sin by the Sacrifice of himself, *Heb. 9. 26.* to note, that the Fathers had the benefit, but not the perfection of the promises, *Heb. 11. 40* for the Apostle every where makes perfection the work of the Gospel, *1 Cor. 2. 7. Eph. 4. 13. Heb. 6. 1.*

So then after Christs sitting on the right hand of pow-

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er, the Holy Spirit was more compleatly sent both in regard of manifestation and efficacie, than ever before. The difference is chiefly in three things: First, In the manner of his Mission. To the old Church in dreams and vision, in figures and latent wayes: But to the Evangelicall Churches, in power, evidence and demonstration, 1 Cor. 2. 4, 5. Therefore it is called the Spirit of Revelation, and Knowledge, which discovereth, and that unto principalities and powers by the Church, the manifold and mysterious wisdom of God in Christ, Eph. 1. 17. & 3. 10. Therefore the Spirit was sent in the latter dayes in mind, and fire, and tongues, and earthquakes, all which have in them a self discovering property, which will not bee hidden. Whereas in the time of the Prophets God did not in any such things, save only in a low and still voice reveal himself, 1 King. 19. 11, 12.

Secondly, In the subjects unto whom hee was sent. Before only upon the inclosed garden of the Jewes did this wind blow; but now is the Spirit powred upon all flesh; and this heavenly dew falleth not upon the fleece, but upon the whole earth. And therefore our Saviour opposeth Jerusalem and the Spirit, Job. 4. 21, 23. Every believer is of the Israel of God, every Christian a Temple of the Holy Ghost; no people of the earth secluded: But in every nation hee that feareth God and worketh Righteousnesse is accepted; no place uncleane, but every where pure hands may be lifted up.

Thirdly, In the measure of his grace. At first hee was sent only in drops and dew; but after he was powred out in showers and abundance, Tit. 3. 6, and therefore (as I have before observed) the grace of the Gospel is frequently expressed by the name of Riches, to note, not only the preciousnesse, but the plenty thereof in the Church. And it is here worth our observation that the Spirit under the Gospel is compared to things of a spreading, multiplying, and operative nature.

VERSE I.

Acts. 2. 2, 3.  
Acts 4. 31

Joel 2. 28.

Rom. 2. 29

Gal. 6. 15, 16

Col. 2. 11

Phil. 3. 3

1 Cor. 6. 19

Acts 10. 35

1 Tim. 2. 8.

Ephes. 1. 7

2. 7

3. 8

VERSE 1. First, *To water*, and that not a little measure to *sprinkle*  
 or *bedew*, but to *Baptize* the faithfull in *Matth. 3. 11.*  
 Col. 1. 27. *Act. 1. 5.* and that not in a *Font* or vessel, which growes  
 lesse and lesse, but in a *springing & living river*, *John 7. 39.*  
 Now water, besides its *purging* property, is first of a  
*spreading* nature: It hath no bounds nor limits to it  
 selfe, as firme and solid bodies have, but receive its re-  
 straint by the vessel or continent which holds it: so the  
 Spirit of the Lord is not straightned in himselfe, but  
 only by the narrow hearts of men into which hee comes.  
 2 Cor. 6. 12. *Ye are not straitned*, saith the Apostle, *in us*, that is, in that  
 ministry of Grace, and dispensation of the Spirit which  
 is committed to us: but in your own bowels, which are not  
 in any proportion enlarged unto that abundance and  
 fulnesse of heavenly grace, which in the Gospel of salva-  
 tion is offered unto you. Secondly, Spring water is a  
 growing and multiplying thing; which is the reason  
 why rivers which rise from narrow fountaines, have yet  
 by reason of a constant and regular supply a great  
 breadth in remote channels, because the water lives.  
 Whereas in pits and torrents it groweth lesse and lesse:  
 so the graces of the Spirit are living & springing things,  
 the longer they continue, the larger they grow, (like the  
 waters of the Sanctuary, *Ezek. 36. 25.*) and the reason is,  
 because they come from a fountaine which is all life,  
*John 4. 10. John 14. 6. Col. 3. 4.* Thirdly, as water multiplies  
 in it self, so insinuation and mollification it hath a  
 fructifying vertue in other things. Fruitfull trees are  
 planted by the waters side; so the Spirit searching and  
 mollifying the heart, maketh it fruitfull in holy obedi-  
 ence, *Ezek. 11. 19, 20.* Fourthly, water is very strong in  
 its owne streame: wee see what mighty engines it mo-  
 veth, what huge vessels it rolleth like a ball, what wals  
 and bulwarkes it overthrowes: so the Spirit of God is  
 able to beat downe all strong holds, which the wit of  
 man, or the malice of Satan, can erect against the Church.

The horses of Egypt are flesh and not Spirit, saith the Lord. Not by might, nor by power, but by my Spirit: noting that that which might and created power could not doe, the Spirit of the Lord was able to effect. And this strength of water serves to carry it as high as its own spring and level: so the Spirit wil never cease to raise the hearts of his people; till it carries them up to their fountaine and spring head in heaven.

Secondly, the Spirit is compared to the *rushing* if a *mighty wind*. The Learned observe, that before Christs time God spake unto men in a soft still voyce, which they called *Bath Koll*; but after in the time of the Gospel by a *mighty Winde*: noting thereby both the Abundance of his Spirit which he would powre out in the latter dayes, and the strength thereof, as a rushing wind. Though a man have walls of brasse, and barres of iron upon his conscience, though he set up fortifications of fleshly reason, and the very gates of hell to shut out the Spirit of Grace, yet nothing is able to withstand the power of this mighty rushing wind. *Woo art thou, O great mountaine? Before Zerubbabel thou shalt become a plaine &c. Zech. 4.7.* No mountaines, no difficulties can prevent the power of Gods Spirit. He hath strength to pull down the strongest opposition, and to enable the weakest condition unto the service which hee will have done. Though there be mountains betweene Israel and their deliverance, yet the blind, and the lame, and the women with child, and her that travelles with child together, wil he strengthen to climb over the precipices of the highest mountaine, *Jer. 31.8.*

Thirdly, The Spirit is compared to *Fire*, noting likewise both the multiplying or diffusive property thereof, turning every thing into its owne nature: and the mighty strength thereof, whereby it either cleanseth or consumeth any thing that it meets with, If thou art stubble, it will devour thee; if stone, it will break; if gold it will

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Zech 4 6.

*Bath Koll*



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will purge thee. The hard heart it can melt, and the foolish heart it can purifie. Lay down thine heart under the Word, and yeild it to the Spirit, who is as it were the Artificer which doth manage the word, he can frame it into a vessel of honour: but if thou resist and be stubborn against the Spirit in the Word, know that it is but the crackling of a leaf in the fire; if thou wilt not suffer it to purge thee, thou canst not hinder it to torment thee; nothing is more comfortable, nothing more consuming than fire; nothing more comfortable than the light, warmth, and witness of the Spirit; nothing more terrible than the conviction, condemnation and bondage of the Spirit.

Now this difference in the measure of the Spirit, may be seen in two things. First, in a greater measure of knowledge; *They shall all know me from the least of them to the greatest of them, saith the Lord, Jer. 31.34. And the earth shall be full of the knowledge of the Lord, as the waters cover the sea, Isai. 11.9.* Our Saviour told his Disciples, that all things which hee had heard of his Father, hee had made knowne unto them, *John 15. 15.* and yet a little after hee telleth them, that many other things he had to say unto them, which they could not beare, till the Spirit of truth came, who should guide them into all truth, *John 16. 12, 13.* noting that the Spirit when hee came, should enlarge their hearts to a capacity of more heavenly wisdom than they could comprehend before. For we may observe before how ignorant they were of many things, though they conversed with Christ in the flesh; *Philip* ignorant of the Father, *John 14. 8.* *Thomas* of the way unto the Father, *John 14. 5.* *Peter* of the necessity of his sufferings, *Matt. 16. 22.* The two Disciples of his resurrection, *Luke 24. 45.* all of them of the quality of his Kingdome, *Act. 1. 6.* Thus before the sending of the Holy Ghost, the Lord did not require so plentifull knowledge unto salvation, as after; as in the valuations of money;

mony; that which was plenty two or three hundred yeers since, is but penury now. Secondly, in a greater measure of strength for Spiritual obedience. They who before fled from the company of Christ in his sufferings, did after rejoyce to be counted worthy of suffering shame for his Name, or as the elegancy of the originall words import, to be dignified with the dishonour of Christians, *Act. 5. 41.* For suffering of persecution for Christ, and the tryal of faith by diverse temptations is in the Scriptures reckoned up amongst the gifts, and hundred fold compensations of God to his people, *Marke 10. 30. Phil. 1. 29. Heb. 11. 26. Jam. 1. 2. 1 Pet. 1. 6, 7.* No man, saith our Saviour putteth new wine into old bottles; that is, exacteth rigid and heavy services of weak and unqualified Disciples, and therefore my Disciples fast not while I am amongst them in the flesh: But the dayes will come when I shall be taken from them in body, and shall send them my holy Spirit to strengthen and prepare them for hard service, and then they shall fast, and performe those parts of more difficult obedience unto me, *Mat. 9. 15. 17.*

Now farther, touching this sending of the holy Spirit, (which together with Christs intercession was one of the principal ends of his ascending up unto the right hand of power) it may be here demanded, Why the Holy Spirit was not before this Exaltation of Christ sent forth in such abundance upon the Church? The maine reason whereof, next unto the purpose and decree of God, into which all the acts of his wil are to be resolv'd, *Eph. 1. 11.* is given by our Saviour, *Joh. 14. 16. Joh. 16. 7.* Because he was to supply the corporal absence of Christ, and to be another Comforter to the Church, of which Office of the Spirit, (because it was one of the main ends of his Mission, and that one of the chief works of Christ sitting at Gods right hand) I shal here, without any unprofitable, or impertinent digression, speake a litle.

First, then the Spirit is a Comforter, because an Advocate

cate

## VERSE I.

*Interpellare dicitur pro nobis, quia nobis gemendi et interpellandi imponit affectum. Aug. Quod dicitur Spiritus Sanctus intercedere pro nobis, hoc non est ita intelligendum ac si ipsa persona spiritus immediate intercederet. Intercedi enim per gemitus: porro non gemit spiritus, sed nos gemimus; itaque docendo hoc facit, efficienda ut gemamus. Cameron de Eccl. p. 98.*

cate to his people; for so much the word signifies, and is elsewhere rendered, 1 John 2.1. Now he is called *another Comforter or Advocate*, to note the difference betweene Christ and the Spirit in this particular. There is then an *Advocate by Office*, when one person takes upon himself the cause of another, and in his name pleads it. Thus Christ by the Office of his Mediation and Intercession is an Advocate for his Church, and doth in his own person in heaven apply his merits, and further the cause of our salvation with his Father. There is likewise an Advocate by *energie and operation*, by instruction and assistance; which is, not when a work is done by one person in the behalf of another, but when one by his counsel, inspiration and assistance, enableth another to mannage his owne businesse, and to plead his own cause. And such an Advocate the Spirit is, who doth not intercede, nor appear before God in person for us, as Christ doth: but maketh interpellation for men in and by themselves, giving them an accessse unto the Father; emboldning them in their fears, and helping them in their infirmities when they know not what to pray, Eph. 2. 18. Hebr. 10. 15, 19. Rom. 8. 26. Eph. 3. 16.

First then, the Spirit as our *Advocate* justifieth our persons, and pleadeth our causes against the accusations of our spiritual enemies. For as Christ is our Advocate at the tribunal of Gods justice to plead our cause against the severity of his Law, and that most Righteous and undeniable charge of sinne which hee layes upon us: so the holy Spirit is our Advocate at the tribunall of Gods mercy, enabling us there to cleare our selves against the temptations and murderous assaults of our Spiritual enemies. The world accuseth us by false and slanderous calumniationes, laying to our charge things which we never did; the spirit in this case maketh us not only plead our innocency, but to rejoyce in our fellowship with the Prophets which were before us, to esteeme the reproaches



proaches of Christ: greater riches than the treasures of  
 the world, to count ourselves happy in this, that it is  
 not such low marks as we are, which the malice of this  
 World aimeth at; but the Spirit of Glory and of God  
 which resteth upon us, who is on their part evil spoken  
 of. 1 Pet. 4. 14. Satan that gaue a cause to the brethren,  
 doth not only lode my sinnes upon my conscience, but  
 further endeavoureth to exclude me from the benefit of  
 Christ by charging me with impenitency and unbelief.  
 But here the Spirit enableth me to cleanse my self against  
 the Father of lies. It is true indeed, I have a naughty flesh,  
 the seeds of all mischief in my nature; but the first means  
 which brought me hitherunto was the believing of thy  
 lies, and therefore I will no longer entertaine thy hellish  
 reasonings against mine own peace. I have a spirit which  
 teacheth me to beware the forwardnesse of mine owne  
 heart, to deny mine owne will and works, to long and  
 aspire after perfection in Christ, to adhere with delight  
 and purpose of heart unto his Law, to lay hold with all  
 my strength upon that plank of salvation, which in this  
 shipwrecke of my soule doth outlive me. The frail-  
 ties of my heart cometh from the carnall reasonings  
 for whatsoever is earthly, is sensual and Devilish too.  
 And if they be holy and Heavenly, I will not believe  
 that God will put any thing of Heaven into a vessel of  
 Hell: sure I am, he that died for me when I did not deserve  
 him, will in no wise cast me away when I charge unto him.  
 He that hath given me a will to love his Service and to  
 lean upon his Promises, will in mercy accept the will  
 for the deed, and in due time accomplish the works of  
 Holinesse which he hath begun. Thus the Spirit like an  
 Advocate seureth his clients title against the sophisti-  
 call exceptions of the Adversary, and when by tempta-  
 tions our eye is dimmed, or by the mixture of corrupti-  
 ons our evidences defaced, he by his skill helpeth our in-  
 firmities, and bringeth those things which are blotted out,

and

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and forgotten, into our remembrance againe, *Iob. 14. 26.*

Secondly, an Advocate admonisheth and directeth his Client how to order and sollicite his owne businesse, what evidences to produce, what witnesses to prepare, what offices to attend, what preparations to make against the time of his hearing: so the Spirit doth set the hearts of believers in a right way of negotiating their spiritual affaires, maketh them to heare a voice behind them, furnishing them with wisdom and prudence in every condition: how to grapple with temptations; how to serve God in all estates, when to reprove, direct, counsel, comfort, when to speake, and when to be silent, when to let out, and when to chaine up a passion, when to use, and when to forbear liberty, how to prosecute occasions, and apply occurrences unto spiritual ends, every where, and in all things strengthening and instructing us to manage our hearts unto the best advantages of peace to our selves, and of Glory to our Master, *Esa. 30. 21. Col. 1. 9, 10. Phil. 4. 12, 13. Eph. 4. 20, 21.*

Thirdly, an Advocate maketh up the failings of his Client, and by his wisdom, and observation of the case, picketh out advantages beyond the instructions, and gathereth arguments to further the suite which his Client himselfe observed not. So the Spirit, when we know not what to pray, when with *Iob. 35. 16.* we know not what to do; when it may be in our own apprehension the whole businesse of our peace and comfort lieth a bleeding, doth then help our infirmities, and by dumb cries, and secret intimations, and deeps, and unexpressible groanings, presenteth arguments unto him who is the searcher of hearts, and who knoweth the minde of the Spirit, which we our selves cannot expresse. Thus as an Infant crieth and complaineth for want of sleep, and yet knowes not that it is sleep which he wanteth: as a sick man goeth to the Physician, and complaineth that some physick he wanteth, but knoweth not the thing which

which he asketh for: so the soule of a Christian by the assistance of the Spirit is enlarged to request things of God, which yet of themselves do passe the knowledge and understandings of those that aske them, *Rom. 8. 26, 27. Eph. 3. 19. Phil. 4. 7. 1 Cor. 14. 15.*

VERSE I.

Secondly, the Spirit is a Comforter by applying and representing Christ absent unto the soule againe. For first, the Spirit carrieth a Christians heart up to Christ, in heavenly affections, and conuersation, *Col. 3. 1, 3. Phil. 3. 20*, as a piece of earth when it is out of its place, doth ever move to the whole earth: so a sparkle of Christs Spirit will naturally move upward unto him who hath the fulnesse in him. A stone, though broken all to pieces in the motion, will yet through all that peril and violence move unto the center: so though the nature of man abhorre, and would of it selfe decline the passages of death, *2 Cor. 5. 4*, yet the Apostle desired to be dissolved, and to be taken asunder, that by any meanes he might be with Christ, who is the Center of every Christians desire, *Philip. 1. 23*. Secondly, the Spirit bringeth Christ downe to a Christian, formeth him in his heart, evidenceth him, and the vertue of his Passion and Resurrection unto the Conscience, in the powerful dispensation of his holy Ordinances. Therefore when our Saviour speakes of sending the Holy Spirit, he addeth, *I will not leave you comfortlesse, I will come to you: when the World seeth mee not, yet yee see mee.* This noteth the presence of Christ by his Spirit with the Church: but there is more than a presence, there is an inhabitation. *At that time you shall know that I am in my Father, and you in me, and I in you, John 14. 18, 20.*

Thirdly, the Spirit is a Comforter by a worke of sweet and fruitfull Illumination, not onely giving the knowledge, but the love and comfort of the truth unto a Christian, making him with open face to behold as in a glasse the glory of God, and thereby transforming him into the same



VERSE 1.

Same image from Glory to Glory. The light of other sciences is like the light of a Candle, nothing but light: but the knowledge of Christ by the Spirit is like the light of the Sun, which hath influences and vertue in it. And this is that which the *Apostle* calls the *Spirit of Revelation in the knowledge of God*; for though there be no Propheticall, or extraordinary revelations, by dreames, visions, extacies, or enthusiasmes; yet according to the measure of spiritual perspicacie, and diligent observation of Holy Scriptures, there are still manifold revelations or manifestations of Christ unto the soule. The secret and intimate acquaintance of the soule with God, the heavings, aspirings, and harmony of the heart with Christ, the sweet illapies and flammes of Heavenly light upon the soule, the knowledge of the depths of God and of Satan, of the whole armour of God and the strong man, of conflicts of Spirit, protection of Angels, experiences of mercy, issues of temptation, and the like, are Heavenly and constant revelations out of the Word manifested to the Soules of the faithful by the Spirit.

Lastly and principally, the Spirit is a *Comforter* in those effects of joy and peace which he worketh in the heart. For joy is ever the fruit and companion of the Spirit, *Gal. 5. 22. Act. 13. 52.* and the joy of the Spirit is like the intercession of the Spirit, unspeakeable and glorious *1 Pet. 1. 8.* not like the joy of the world, which is emptie, false, and deceitful, full of vanity, vexation, insufficiency, unfixable to the soule, mingled with feares of disappointment and miscarriage, with tremblings and guilt of conscience, with certainty of period and expiration: but cleare, holy, constant, unmixed, satisfactory, and proportionable to the compass of the soule; more gladdest than all the world can take in the increase of their corne and wine, *Psal. 4. 7.*

And this joy of the Spirit is grounded upon every passage of a Christian condition, from the entrance to the end.

First

First, the Spirit worketh joy in discovering, and bending the heart to mourne for corruption. For it is the Spirit of grace and supplications which maketh sinners mourne, and loath themselves, *Zech. 12. 10, 11. Ezek. 36. 27, 31.* and such a sorrow as this, is the feede and the matter of true joy. As *Josephs* heart was full of joy, when his eyes powred out teares upon *Benjamins* neck. As in wicked laughter the heart may be sorrowful, so in holy mourning the heart may rejoyce, for all Spiritual afflictions have a peaceable fruit. This was the first glimpse and beame of the Prodigals joy, that he resolv'd with teares and repentance to return to his Father againe. For there is a sweet complacency in an humble and Spirituall heart to be vile in its own eyes, as to the hungry soule every bitter thing is sweet. Sacrifices (we know) were to be offered up with joy, *Mal. 2. 13.* and of all sacrifices a broken heart is that which God most delighteth in, *Psal. 51. 16, 17.* There is joy in Heaven at the repentance of a sinner, and therefore there must needs bee joy in the heart it selfe which repenteth, in as much as it hath Heavenly affections begunne in it. Therefore as the Apostle saith, *Let a man become a fool, that he may be wise*, so may I truly say, let a man become a mourner, that hee may rejoyce.

If it be objected, how one contrary affection can bee the ground and inducement of another, and that he who feeleth the weight of sinne, and displeasure of God, can have little reason to boast of much joy? To this I answer, First, that wee do not speake of those extraordinary combates, and graplings with the sense of the wrath of God, breaking of bones, and burning of bowels, which some have felt; but of the ordinary humiliations and courses of repentance, which are common to all. Secondly, that such Spiritual mourning and joy are not contrary in regard of the Spirit, nor doe one extinguish or expel the other. As black and white are contrary in the

VERSE I.

Εν τοῖς πέν-  
θεσι καὶ δαίμοσι  
ἐννέει τὸ  
ἡδονή. *Arist.*  
*Rhet.*

VERSE I.

the wall, but meet without any repugnancy in the eye because though as qualities they fight, yet as objects they agree in *communis conceptu visibilis*: so joy and mourning though contrary in regard of their immediate impressions upon the sense, do not only agree in the same principle, the Grace of Christ; and in the same end, the salvation of man, but may also be subordinated to each other; as a dark and muddy colour is a fit ground to lay gold upon, so a tender and mourning heart is the best preparation unto spiritual joy. Therefore our Saviour compareth *Spiritual sorrow unto the paines of a woman in travail*; other paines growing out of sicknesse and distempers, have none but bitter ingredients, and anguish in them; but that pain groweth out of the matter of joy, and leadeth unto joy: so though godly sorrow have some paine in it, yet that pain hath ever joy both for the root and fruit of it, *John 16. 21.* and though for the present it may haply intercept the exercise, yet it doth strengthen the habit and ground of joy: as those flowers in the Spring rise highest and with greatest beauty, which in winter shrinke lowest into the earth. *I trembled,* saith the Prophet, *in my selfe, that I might rest in the day of trouble; Hab. 3. 16.*

Secondly, the Spirit doth not only *Discover*, but *heale the corruption of the Soule*, and there is no joy to the joy of a saved and cured man. The lame man when hee was restored by Peter, expressed the abundant exultation of his heart, by leaping and praising God, *Act. 3. 8.* for this cause therefore amongst others, the Spirit is called *the oile of gladnesse*, because by that healing vertue which is in him, he maketh glad the hearts of men. *The Spirit of the Lord*, saith Christ, *is upon mee, because the Lord annointed me to preach good tidings to the meake, he hath sent me to bind the broken hearted, Isa. 61. 6.* and againe, *I will bind that which was broken, and will strengthen that which was sick, Ezek. 34. 16.* Now this healing vertue of Christ.



Christ is the dispensation of his Word and Spirit; and therefore the Prophet saith, *the Sunne of Righteousnesse shall arise with healing in his wings*, Mal. 4. 2. where the Spirit in the Word, by the which he cometh, and preacheth unto men. Eph. 2. 17. 1 Pet. 3. 19. is called the *wing of the Sunne*, because he proceedeth from him, and was sent to supply his absence, as the beame doth the Sunnes; and this Spirit the Apostle calleth *the strengthner of the inner man*, Eph. 3. 16.

Thirdly, the Spirit doth not onely *heale*, but *renew*, and *revive again*: when an eye is smitten with a sword, there is a double mischief, a wound made, and a faculty perished; and here though a Chirurgicalian can heale the wound, yet he can never restore the faculty, because total privations admit no regresse or recovery: but the Spirit doth not onely *heale*, and *repaire*, but *renew*. and *reedifie* the spirits of men. As he healeth that which was corne, and bindeth up that which was smitten; so he reviveth and raiseth up that which was dead before, Hos. 6. 1, 2. and this the Apostle calls *the Renovation of the Spirit*, Tit. 3. 5. whereby old things are not mended and put together againe, (*for our fall made us all over unprofitable, and little worth*, Rom. 3. 12. Prov. 10. 20.) but are done quite away, and all things made new againe, 2 Cor. 5. 17. The heart, mind, affections, judgement, conscience, members, changed from stone to flesh, from earthly to Heavenly, from the image of *Adam* to the image of *Christ*, Ezek. 11. 19. 1 Cor. 13. 49. Now this renovation must needs be matter of great joy. For so the Lord comforteth his afflicted people, Isa. 54. 11, 12, 13.

Fourthly, the Spirit doth not renew and set the frame of the heart right, and then leave it to its own care and hazards againe; but being thus restored, *he abideth with it*, to preserve and support it against all tempests and batteries. And this further multiplieth the joy and comfort of the Church, that it is *established in Righteousnesse*, so

## VERSES 11

ἡδὺ τὸ νικᾶν.  
Arist.

ἔπειθ' φίλου-  
τοι πάντες, καὶ  
τὰ αὐτῶν ἀ-  
νάγκη ἡδεαί-  
ναι πᾶσιν,  
οἷν ἔργα, λθ-  
γες δὶδ' καὶ φι-  
λότεκνοι αὐ-  
τῶν ὃ ἔργα  
τὰ τέκνα.  
Arist.

b 1 Joh. 3. 8, 9.  
c Mat. 7. 23.

Luke 13. 27

The whole  
phrase ἀμαρ-  
ταν ποιῶν  
is as much as  
the Latine  
*Operarius Ini-*  
*quitate*, one  
that maketh a  
trade of sinne,  
or professeth  
iniquity, whose  
service is, also-

gether incompatible with the profession or hope of a Christian. Doctor Jackson of  
Justif. faith. sect. 2. c. 8. d John 4. 26. 1 John 2. 20. 1 Jo. 54. 13. Jer. 31. 33. 2 Cor. 3. 3.  
Τὸ μαρτυρεῖν ἡδὺ Arist. e Vid. Beza Annotat. in Rom. 6. 37. Jer. 32. 39, 40. Ezek.  
36. 27. Rom. 8. 14. Ephes. 4. 30. Gal. 4. 5, 6. Eph. 1. 14. 1 Pet. 1. 3.

that no weapon which is formed against it can prosper, Isa. 54. 14, 17. Victory is ever the ground of joy, Isa. 9. 3. And the Spirit of God is a victorious Spirit. His judgement in the heart is sent forth unto victory, *Mat. 12. 20.* and before him Mountaines shall be made a plaine, and every high thing shall be pulled downe, till hee bring forth the head stone with shoutings, *Zech. 4. 6, 7.* To Steven he was a Spirit of victory against the disputers of the world, *Acts 6. 10.* To the Apostles a Spirit of liberty in the prison, *Acts 15. 25, 26.* To all the faithful a Spirit of joy and glory in the midst of persecutions, 1 Pet. 4. 13, 14.

Fifthly, The Spirit doth not onely preserve the heart which he hath renewed, but maketh it fruitfull and abundant in the works of the Lord, *Gal. 5. 22. Rom. 7. 4.* And a fruitfulness is a ground of rejoycing, *Isai. 54. 1.* Therefore they which are borne of God, cannot commit sinne; that is, they are not ἐργάται τῆς ἀνομίας, workers, or artificers, or finishers of iniquity, because they have the seed of God, that is, his Spirit in them, which fixeth them (as seed doth the wombe or the earth) to bring forth fruit unto God. Partly, by teaching the heart, and casting it as it were in the mould of the Word, fashioning such thoughts, apprehensions, affections, judgements in the soul as are answerable to the Will and Spirit of God in the Word; so that a man cannot but set his seal, and say Amen to the written Law; partly, by moving, animating, applying, and most sweetly leading the heart unto the Obedience of that Law which is thus written therein.

Lastly, those whom he thus fixeth, he sealeth up unto a final and full redemption by the testimony of their adoption, which is the hantsell and earnest of their

inheri-

Inheritance; and thereby begetteth a lively hope, an earnest expectation, a confident attendance upon the promises, and an unspeakable peace and security thereupon; by which fruits of faith and hope, there is a glorious joy shed abroad into the soul, so full, and so intimately mingled with the same, that it is as possible for man to annihilate the one, as to take away the other. For according to the evidence of hope and excellency of the thing hoped, must needs the joy therefrom resulting receive its sweetness and stability.

By all this which hath been spoken of the Mission of the Spirit in such abundance after Christs sitting at the right hand of God; we should learne with what affections to receive the Gospel of Salvation for the teaching whereof this Holy Spirit was shed abroad abundantly on the Embassadors of Christ; and with what heavenly conversations to expresse the power which our hearts have felt therein, to walk as children of the light, and as becometh the Gospel of Christ, to adorne our high profession, and not to receive the grace of God in vain. Consider first, that the word thus quickned will have an operation, either to convince unto Righteousness, or to seal unto condemnation; as the Sun, either to melt, or to harden; as the rain, either to ripen corn, or weeds; as the Scepter of a King, either to rule subjects or to subdue enemies; as the fire of a Gold-smith, either to purge gold, or devour dross; as the waters of the Sanctuary, either to heal places, or to turn them into salt pits. *Ezek. 47. 1.* Secondly, according to the proportion of the Spirit of Christ in his Word revealed, shall be the proportion of their judgment who despise it. The contempt of a great Salvation, and glorious Ministry shall bring a forer condemnation. *Heb. 2. 3.* If I had not come and spoken unto them (saith our Saviour) they had not had sin. *Joh. 8. 22.* Sins against the light of nature are no sins in comparison of those against the Gospel. The earth

VERS. 17.

Rom. 8. 19, 23.

Rom. 9. 23

2 Cor. 5. 4

Phil. 4. 7

1 Pet. 1. 8

Joh. 16. 22, 24

ΕΛΤΙΣΟΥΤΕΣ  
ΧΑΙΡΟΥΝ. Arist.



VERSE V.

Rom. 9. 1. 2. 3.  
Rom. 9. 4. 5.  
Rom. 9. 6. 7.  
Rom. 9. 8. 9.  
Rom. 9. 10. 11.  
Rom. 9. 12. 13.  
Rom. 9. 14. 15.  
Rom. 9. 16. 17.  
Rom. 9. 18. 19.  
Rom. 9. 20. 21.

which drieth in the rain: that feed of men, is, and get  
housholdings butchers, and briars, in rejected, and  
high unto carrying, Heb. 6. 7. 8. Thirdly, even here God  
will not alwayes suffer his Spirit to strive with flesh,  
there is a Day of Peace, which he calleth our day, a day  
wherein he entreateth and beseebeth us so he be recob-  
led; but if we therein judge our selves unworthy of eter-  
nal life, and go obstinately on till there be no remedy,  
he can easily draw in his Spirit, and give us over to the  
infatuation of our own hearts, that we may not be  
cleansed any more till he have caused his fury to rest up-  
on us, Ezek. 24. 13. 14.

We see likewise by this Distinve, whereupon the com-  
forts of the Church are founded; namely, upon Christ as  
the first Comforter, by working our Reconciliation with  
God: and upon the Spirit as another Comforter, testifying  
and applying the same unto our souls. And the con-  
tinual supply and assistance of this Spirit is the doely  
comfort the Church hath against the dominion and  
growth of sin. For though the motions of lust which  
are in our members, are so close, so working, so full of vi-  
gor and life, that we can see no power nor probabilities  
of prevailing against them; yet we know Christ hath a  
greater fulness of Spirit than we can have of sin, and  
it is the great promise of the new covenant, That God will  
put his Spirit into us, and thereby save us from all our in-  
iquities, Ezek. 36. 27. 29. for though we be full of sin,  
and have but a seed, a sparkle of the Spirit put into us;  
and upheld, and fed by further, though small supplies,  
yet that little is stronger then legions of lust; as a little salt  
or leaven seasoneth a great lump, or a few drops of Spirit  
strengthen a whole glasse full of water. Therefore the  
Spirit is called a Spirit of judgment and of burning, be-  
cause as one Judge is able to condemn a thousand pri-  
soners, and a little fire to consume abundance of droffe:  
so the Spirit of God in and present with us, though re-  
ceived

# Continuance of Christs Kingdom.

95

ceived and supplied but in measure, though but a smothering and suppressed fire, shall yet break forth in victory and judgment against all that resist it. In us indeed there is nothing that feeds, but only that which resists and quencherh it. But this is the wonderful vertue of the Spirit of Christ in his members, that it nourisheth it self. Therefore sometimes the Spirit is called Fire, *Isai. 4. 4. Mat. 3. 11.* and sometimes Oyle, *Heb. 1. 9. 1 John 2. 27.* to note, that the Spirit is nutriment unto it self, that that grace which we have received already, is preserved and excited by new supplies of the same grace. Which supplies we are sure shall be given to all that ask them, by the vertue of Christs prayer, *Joh. 14. 16.* by the vertue of his and his Fathers promise, *Joh. 16. 7. Act. 1. 4.* and by the vertue of that office which he still bears, which is to be the head, or vital principle, of all holiness and grace unto the Church. And all these are permanent things and therefore the vertue of them abideth, their effects are never totally interrupted.

Fifthly and lastly, this sitting of Christ at the right hand of God noteth his Intercession for behalfe of the whole Church, and each member thereof. Who is he that condemneth? saith the Apostle, it is Christ that is dead, yet rather that is risen again, who is even at the right hand of God, who maketh intercession for us, *Rom. 8. 34.* But of this Doctrine I shall speak more fully in the fourth verſe, it being a great part of the Priesthood of Christ.

I now proceed to the last thing in this first verſe, the continuance and Victories of Christs Kingdom, in these words, *Until I make thy foes thy footstool*; Wherein every word is full of weight. For though ordinarily subdivisions of holy Scripture, and crumbling of the bread of life, be rather a blotting then an expounding of it; yet in such parts of it as were of purpose intended for models and summaries of fundamental Doctrine (of which sort this Psalm is one of the fullest and briefest in the whole

VERSE 1

*Handwritten notes in the right margin, including "Verſe 1", "Christ", "Church", "Intercession", "Priesthood", "Kingdom", "Victories", "foes", "footstool", "weight", "models", "summaries", "fundamental Doctrine", "Psalm", "fullest", "briefest", "whole".*

VERSE IV

Scriptures, as in little maps of large Countries, there is no word whereupon some points of weighty consequence may not depend. Here then is considerable the *term of duration or measure of Christ's Kingdom*; *Unill*. The *Anchor* of subduing Christs enemies under him; *I, the Lord*. The manner thereof, *ponam, and ponam scabellum*; Put thy foes as a stool under thy feet. Victory is a relative word, and presupposeth enemies, and they are expressed in the Text. I will but touch that particular, because I have handled it more largely upon another Scripture, and their enmity is here not described, but onely presupposed. It shewes it self against Christ in all the Offices of his Mediation. There is *enmity* against him as a *Prophet*; *Enmity* against his *Truth*, In *opinion*, by adulterating it with humane mixtures and superinducements; teaching for doctrines the traditions of men. In *affection*, by wishing many divine truths were razed out of the Scriptures, as being manifestly contrary to those pleasures which they love rather then God. In *conuersation*, by keeping down the truth in unrighteousness, and in those things which they know, as brute beasts, corrupting themselves. *Enmity* against his *Teaching*, by quenching the motions, and resisting the evidence of his Spirit in the Word, refusing to hear his voyce, and rejecting the counsel of God against themselves. There is *Enmity* against him as a *Priest*, by undervaluing his Person, Sufferings, Righteousness, or Merits. And as a *King*, *Enmity* to his *worship*, by profaneness neglecting it, by Idolatry communicating it, by Superstition corrupting it. *Enmity* to his wayes and service, by ungrounded prejudices, misjudging them as grievous, unprofitable, or unequal wayes; and by wilful disobedience forsaking them to walk in the wayes of their own heart.

And this is a point which men should labour to try themselves in; for the enemies of Christ are not only out of the Church, but in the midst where his kingdome

Victory a  
relative term  
merely ag<sup>t</sup> Christ

Prophet

his Truth

opinion

affection

conuersation

his Teaching

Priest

undervaluing

Person

Sufferings

Righteousness

or Merits

King

his worship

wayes



is set up, *ver. 2. Isa. 8. 14.* And indeed by how much the more dangerous it is, by so much the more subtil will Satan and a sinful heart be to deceive it self therein; for this is a certain truth, that men may professe and falsely believe, *that they love the Lord Jesus,* and yet be as real enemies unto his Person and Kingdome, as the Jewes that accused, and the Heathen that crucified him: *He was set up for a sign to be spoken against, for a rock of offence, and a stone of stumbling, which the very builders themselves would reject.* False brethren amongst the Philippians there were, who professed the name of Christians, and yet by their sensual walking and worldly mindednesse, declared themselves to be enemies to the Crosse of Christ, *Phil. 3. 18. 19.* To honour the bodies of the Saints departed with beautiful Sepulchers, is in it self a testimonial of sincere love and inward estimation of their persons and graces; and therefore the Holy Ghost hath recorded it for the perpetual honour of Joseph of Arimathea and Nichodemus, *that they embalmed the body of Jesus and laid it in a new Sepulcher,* *John 19. 38. 41.* yet our Saviour pronounceth a *wo* against the Scribes and Pharisees, *because they built the Tombs of the Prophets, and garnished the Sepulchers of the righteous,* *Matth. 23. 29.* The fault was not in the fact it selfe, but in the hypocrisie of the heart, in the incongruity of their other practices, and in that damned protection which by this plausible pretext of honour to the Prophets, they laboured to gain to their persons; and approbation to their attempts against Christ, in the minds of the people, who yet ordinarily esteemed Christ, (whom they persecuted) a Prophet sent from God. They professe, *If we had been in the dayes of our Fathers, we would not have done as they did;* But our Saviour reproves this hypocritical perswasion, by shewing first, that it was no strange thing with them to persecute Prophets, but a national and hereditary sinne, and therefore they had

VERSE I.

no reason to boast of their descent (as their manner was, *Luk 3. 8. Joh 8. 39.*) or to think that Gods mercies were entail'd unto them; since, by their own confession, they were the posterity of those that had killed the Prophets. And secondly, that they did fulfil the measure of their Fathers, that is, that which their fathers had been long and leisurely a doing, they now did altogether in one blow; for it was the same Christ whom they persecuted in his person, and their fathers in his Prophets. And therefore though they seemed to honor and revive the memory of those holy Martyrs, yet upon them should light the guilt of all the righteous blood which had ever been shed in the Land, in as much as their malice was directed against that fulnesse, of which all the Prophets had but a measure. If by several enemies a man be severally mangled, one cuts off a foot, another an hand, another an arm, and after all this, there come one who cuts off the head, and yet bestowes some honourable ceremonies upon those members which the rest had abused, he shall justly suffer as if he had slain a whole man, in as much as his malice did eminently containe in it the degrees of all the rest, and that pretended honour shall be so far from compensating the injury, that it shall add thereunto an aggravation of base hypocrisie. Thus, as the *Jewes*, when they thought they did honour and admire the Prophets, did yet harbor in their breasts that very root of fury, and had that self-same constitution of soul which was in their forefathers who shed their blood; so in our dayes, men may say and think that they love Christ, and court him with much out-side and empty service, may boast that if they had lived in the dayes of those unthankful Jewes, they would not have partaked with them in so execrable a murder, and yet interpretatively and at second hand shew the very same root of bitterness, and rancorous constitution of heart against him in his Spirit and Ordinances, which was in those

those men, when they cryed, *Away with him crucifie him, crucifie him.*

VERSE V

Many grounde there are of this grand misperfection of the heart in its love to Christ, which I will but touch upon. The first is the general acceptance and countenance which the Gospel of Christ receiveth amongst the Princes of this world, who in Christian Commonwealths do both by their owne voluntary and professed subjection, and by the vigour of their publick lawes establish the same. Now this is most certain, that as in all other Sciences there cannot be *transitus a genere in genus*, the principles of one wil not serve to beget the conclusions of another: so here especially, if a spiritual assent and affection be grounded upon no other then humane inducements, it is most undoubtedly spurious and illegitimate. That reason which the Pharisees used to dissuade men from believing in Christ. *Have any of the Rulers or the Pharisees believed on him?* Joh. 7. 48. Is one of the principal arguments which many men have now, why they do believe him, because the Rulers, whose examples and lawes they observe more upon trust than tryal, do lead them thereunto: and therefore wee finde amongst the Jews, that those very men who when the Government of the whole twelve Tribes was one, did all consent in an unity of Religion; upon the distraction of the kingdome under Jeroboam, were presently likewise divided in their observance of Gods worship; and they who before were zealous for the Temple at Jerusalem, were after as superstitious for Dan and Bethel. The Prophet giveth the reason of it, *They willingly walked after the commandment*; namely, of Jeroboam, Hos. 5. 11. No sooner did the Prince interpolate his Authority, but the people were willing to pin their opinions and practises upon his word. *If Amri make Bethel, and Achab confirm Idolatrous counsel by his own practises*; so the Prophet shewes how forward the people are to walk in them.



V. R. S. B. I.

them, *Mich. 6. 16.* Therefore it is that our Saviour faith of the best sort of wicked men, *Those who with gladnesse (and that is ever a symptome of love) received the Gospel; that yet in time of persecution they were offended and fell away, Matth. 13. 21.* To note unto us, that when Christ is forsaken because of persecution, the imaginary love which was bestowed upon him before, was certainly supported by no other ground then that which is contrary to persecution, namely the countenance and protection of publick power.

Secondly, a great part of men professe faith and love to Christ, meerly upon the *rules of their Education.* The main reason into which their Religion is resolved, is not any evidence of excellency in it self, but only the customs and traditions of their forefathers; which is to Build a divine faith upon humane authority, and to set man in the place of God. Certain it is that contrary religions can never be originally grounded upon the same reason. That which is a true and adequate principle of faith or love to Christ, can never be suitable to the conclusions of *Mahometism* or *Idolatry*. Now then, when a professed Christian can give no other account of his love to Christ, then a Turk of his love to *Mahomet*; when that which moveth an Idolater to hate Christ, is all that one of us hath to say why he believeth in him; certainly that love and faith is but an empty presumption, which dishonoureth the Spirit of Christ, and deludeth our own souls. There is a natural instinct in the mind of man to reverence and vindicate the traditions of their progenitors, and at first view to detect any novel opinions which seem to thwart the received doctrine wherein they had been bred. And this affection is ever so much the stronger, by how much the tradition received is about the nobler and more necessary things. And therefore it discovereth it self with most violence and impatience, in matters of Religion, wherein the eternal welfare

of

of the soul is made the issue of the contention. We find with what heat of zeal the *Jewes* contended for the Temple at *Jerusalem*, and with how equal and confident emulation the *Samaritans* ventured their lives for the precedency of their Temple on Mount *Gerizzim*; and took an oath to produce proofs for the Authority thereof, and yet all the ground of this will-worship was the tradition of their fathers. For our Saviour assures us that they worshipped they knew not what, and onely took things upon trust from their Predecessors. The *Satyr*ist hath made himself merry with describing the combate of two neighbour Towns amongst the *Egyptians* in the opposite defence of those ridiculous Idols, the several worship of which they had been differently bred up unto: And surely, if a prophane Christian, and a zealous *Mahometan* should joyne in the like contention, notwithstanding the subject it self, on the one side defended, were a sacred and precious truth; yet I doubt not but the self same reasons might be the sole motive of the Christian to vindicate the honour of Christ, and of the other to maintain the worship of *Mahomer*. I mean a blinde and pertinacious adhering to that Religion in which they had been bred, a natural inclination to favour domestical opinions, a high estimation of the persons of men from whom by succession they have thus been instructed, without any spiritual conviction of the Truth, or experience of the good which the true members of Christ resolve their love unto him into. And this we find was ever the reason of the *Jewes* obstinacy against the Prophets; they answered all their arguments, with the practice and traditions they had received from their Fathers, *Jer.* 9. 14. 11. 16. 44. 17. *Act.* 7. 51.

Thirdly, the heart may be misperswaded of its love to Christ, by judging that an affection unto him, which is indeed nothing but a self-love, and a desire of advancing private ends. The rule whereby Christ at the last day will

VERSE I.

*Joseph. Antiq.*  
*lib. 13. cap. 6.*

*John* 4. 20, 22.

*Immortale Odi-*  
*um, & nan-*  
*quam sanabile*  
*vulnus; Ardet*  
*ad huc combos et*  
*sentira; sum-*  
*mus uirum; In-*  
*de furor vulgo,*  
*quid numina vi-*  
*ciorum Odit u-*  
*terq; locus cum*  
*solos credit ha-*  
*bendos esse Deos,*  
*quos ipse colit.*  
*Juvenal. Satyr.*  
*15.*

*Auro parietes,  
auro laquearia,  
auro fulgent ca-  
pita columna-  
rum, & nudus  
aque esuriens  
ante fores no-  
stras Christus in  
paupere moritur.*

*Hieron. ad  
Gaudentium.*

*Οι δ' αὖ μὴ  
ἐνελκνόντες  
ὕψος ὡς ἐδὲ-  
δαξέ, γυνέ-  
δεδωσάμην μὴ  
ὅτι χείρια-  
νοί, καὶ λίγω-  
σιν διὰ γλα-  
φῆς τὰ τὰ Χει-  
ρὴν διδάγμα-  
τα. Just. Mart.  
Apol. 2.*

*Qui Christiano  
vocabulo glori-  
antur & perdi-  
tū vivunt, non  
absurdè possunt  
videri medio  
Noe filio figu-  
rari; passionem  
quippe Christi,  
qua illius homi-  
nis nuditate fig-  
nificata est, &  
annuncians pro-  
fitendo, & male  
agendo exbono-  
rant. August. de  
Civ. D. l. 16 c. 3*

*Οὐ χείρια νοί-  
διλλὰ χείρι-  
μοι, &c. 12-  
nat. Epist. ad  
Tial.*

will measure the love or hatred of men unto him, is their love or hatred of his brethren and members here, *Mat.* 25. 40, 45, for in all their afflictions Christ himself is afflicted. *Peter, lovest thou me? feed my sheep;* make proof of thy love to me, by thy service and compassion to my people. And how many are there every where to be found, whose love unto themselves hath devoured all brotherly love? who take no pity either upon the souls, or temporal necessities of those with whom they yet pretend a fellowship in Christs own body? who spend more upon their own pride and luxury, upon their backs and bellies, their pleasures and excesses, yea bury more of their substance in the mawes of Hawks and Dogs, then they can ever perswade themselves to put into the bowels of the poor Saints? Surely at the day of judgement, however such men here profess to love Christ, and would spit in the face of him, with *Justin Martyr*, should say, they were not Christians, it will appear, that such men did as formally and as properly deny Christ, as if with *Peter* they had publicly sworn. *I know not the man.* The Apostle plainly intimates thus much, when he sheweth that the experiment of the *Corinthians* ministration to the necessitie of the Saints was an inducement unto the Churches to praise God for their professed subjection to the Gospel of Christ, *2 Cor.* 9. 13. Againe, as Christ is present with us in his poor members, so likewise in the power of his Ordinances, and in the light and evidence of his Spirit shining forth in the lives of holymen; If then we are as impatient of the edge of his Word, when it divides between the bone and the marrow, when it discerneth and discovereth our secret thoughts, our bosome sinnes, our ambitious, unclean, and hypocritical intents; if the lives and communion of the Saints be in like manner an eye-sore unto us in shaming and reprovng our formal and fruitlesse profession of the same Truth, as Christs was unto the Jewes, certainly

who





## VERSE 1.

Quos vides  
petulanter &  
procaciter insultare  
servos Christi, sunt in eis  
plurimi qui illum  
interitum clademque non  
evassissent, nisi  
servos Christi se  
esse finxissent; es  
nunc ingrata superbia,  
atque impiissima insania  
ejus nomini resistunt  
corde perverso, ut sempiternis  
tenebris puniantur: ad  
quod nomen, ore  
vel subdolo consugerunt, ut  
temporati luce  
fruantur. Aug. de Civ. Dei, lib.  
1. cap. 1.

descent from the Tribes of Ephraim and Manasseh, that thereby they might enjoy the privileges of those people whom otherwise they mortally hated. And so we find that in the vastation of the City of Rome by the Gothes and Barbarians, when there was but one onely refuge allowed the Romanes for the safety of their lives, namely to fly unto the Christian Churches, those very enemies of Christ and his profession, who before had persecuted him, and after returned to their malice again, were yet then as hasty to fly unto his Temples, and to assume the title of his servants, as they were after ungratefully malicious in reproaching Christian Religion, as if that had been the provocation of those calamities. And may we not still observe amongst Christians at this day many men who contrary to the evidence of their judgement, and peace of their consciences, conform themselves unto the vanities, courses and companies of this evil world, and like cowards, are afraid to adventure on a rigorous and universal subjection to the Truth of Christ, dare not keep themselves close to those narrow rules of Saint Paul, to abstain from jesting which is not seemly, to avoid all appearances of evil, to reprove the unfruitful works of darknesse, to speak unto Edification, that their words may minister grace unto the hearers, to rejoyce alwaies in the Lord, to give place unto wrath, to recompence evil with good, and to be circumspett and exact in their walking before God; and all this meerly out of suspicion of some disrespect & disadvantages which may hereupon meet them in the world, of some remoraes, and stoppage in the order of those projects which they have contrived for their private ends? Now if such purposes as these do startle men from a punctual and rigorous profession of the Gospel of Christ and his most holy wayes notwithstanding our vow in Baptism doth as strictly bind us thereunto, as unto the external title of Christianity) suppose we that the same or greater disadvan-

disadvantages should now (as in the Primitive times) attend the naked and outward profession of Christ; would not such men as these fall into downright apostacy, and deny the Lord that bought them? Certainly our Saviour hath so resolved that case in the very best sort of unregenerate men, noted in the stony ground; when times of persecution happen, that they are brought to the tryal, who it was whom in their profession they loved, Christ or themselves, the excellency of the knowledge of him, or the secure enjoyment of secular contentments, *They will then certainly fall away, and be offended, Matth. 13. 21.* so profound and unsearchable is the deceitfull heart of man, that by that very reason for which men contend for the outward face and profession of Religion, because they love their pleasures and profits, which without such a profession they cannot peaceably enjoy, they are deterred from a close, spirituall and universall obedience to the power thereof, because thereby likewise those pleasures and profits are kept within such rules of moderation as the nature of a boundlesse and unsatisfiable lust will not admit. This is a certain rule in love, that the motions and desires thereof are strong, and therefore in any thing which the soul loves, it therein strives for excellency and perfection; and this rule holds most true in Religion, because when the soul loves that, it loves it under the apprehension of the greatest good, and therefore by consequence sets the strongest and most industrious desires of the soul upon it. Therefore the *Apostle* saith, that the *Love of Christ*, namely that love of him which is by the Holy Ghost shed abroad in our hearts, constraineth us to live unto him, and to aspire after him who died for us, and rose again. Love is as strong a death, it will take no deniall. It is the wing and weight of the soul, which fixeth all the thoughts, and carrieth all the desires unto an intimate unity with the thing it loves, stirreth up a zeal to remove all ob-

1 Cor. 5. 14, 15



## VERSE 1.

*Amor concupiscentia non requiescit in quacunque extrinsecus a superficiali adeptione amati, sed querit animum perfectè habere, quasi ad intima illius perveniens, &c. Aquin.*

*1. 2. a. qu. 28. art.*

*1. vid. ibid. art.*

*4. & 5.*

*Cant. 2. 5.*

*Psal. 119. 20*

*Isaiah 26. 8.*

*Psal. 42. 2*

*Rom. 8. 23*

*Psal. 119. 5, 10,*

*31, 47, 54, 81, &c.*

*Quodlibet agens, propter amorem agit quodcunque agit. Aquin. 1. 2. a. qu. 28. art. 6.*

stacles which stand betweene it, worketh a languor or failing of nature in the want of it, a liquefaction and softnesse of nature to receive the impression of it, an egressse of the Spirits, and as it were an hast of the soul to meet and entertaine it. Whence those expressions of the Saints in Holy Scripture, *Comfort me with apples, stay me with flagons, for I am sick of love. My soule breaketh for the longing which is hath unto thy judgments at all times. The desire of our soule is to thy Name, and to the remembrance of thee. My soule thirsteth for God, yea for the living God; When shall I come and appear before God? Wee that have the first fruits of the Spirit, groan within our selves, waiting for the adoption, even the redemption of our Bodies. O that my waies were directed, that I might keepe thy Commandments. With my whole heart have I sought thee, I have stuck unto thy Testimonies. I will delight my selfe in thy Commandments. Thy Statutes have bene my songs. My soule fainteth for thy salvation, &c.* By all which we see, that a true love of Christ doth excite strong desires, and an earnest aspiring and ambition of the soule to walke in all well-pleasing, and to be in all things conformable unto him. What the Apostle saith of Spiritual hope, we may truly say of love, (which is the fundamental affection, and root of all the rest) *He that hath it indeede in him, purgeth himself, even as Christ is pure.* The love of the World, and the things and lusts of the World may indeed consist with the formal profession, but no way with the truth or power of a true love to Christ or his government. For love is ever the principle and measure of all our actions, such as it is, such likewise will they be too.

Fourthly, something like love there may be in *natural men* unto Christ, grounded upon the Historical assurance and perswasion of his being now in glory, attended by mighty Angels, filled with all the treasures of wisdom, Knowledg, Grace, Power, and other excellent attributes.

attributes, which can attract love even from an enemy: and that he hath and still doth procure such good things for Mankind, in their deliverance from the guilt of sin, and from the wrath to come, as of which, might they but have an exemption from his Spiritual government, and a dispensation to live according to their own lusts still, no man should be more greedily desirous. As Samson met the Lion as an enemy, when hee was alive; but after he was slain, he went unto him as to a table; there was only terror while he lived, but hony when hee was dead: so doubtlesse many men, to whom the Bodily presence of Christ, and the mighty Power and Penetration of his heavenly preaching, whereby hee smote sinners unto the ground, and *spake with such authority as never man spake*, would have been unsufferably irksome, and full of terror (as it was unto the Scribes and Pharisees) can yet, now that he is out of their sight, and doth not in person, but only by those who are his witnesses torment the inhabitants of the earth, pretend much admiration and thankful remembrance of that death of his, which was so full of hony for all that come unto him. For as particular dependencies and expectations may make a man flatter and adore the greatnesse of some living Potentate, whose very image notwithstanding the same man doth professedly abominate in other Tyrants of the world who are dead, or upon whom he hath not the same ends: so the self-same reason may make men in hypocritical expressions flatter and fawn upon Christ himself who is absent, and yet hate with a perfect hatred the very image of his Spirit, in the power of his Word, and in the lives of his People. The very Scribes and Pharisees, who blasphemed his Spirit, and contrived his death, could yet be contented to be gainers thereby; for so they confesse, *It is expedient for us, that one dye for the people.*

Lastly, a false love to Christ may be grounded upon

VERSE I.

*Securus licet  
Encam Ruri-  
lumque ferocem  
Committas, nul-  
li gravis est per-  
cussus Achilles.  
Quid refert di-  
tis ignoscat  
Mutius, annon?  
Pone rigillanti,  
tala lucebis in  
illi Qua stan-  
tes ardent qui  
fixo gutture fu-  
mant, &c. Ju-  
venal. Satyr. 1.*

## VERSE I

*false conceit of love to his Ordinances :* For as it is certain that he who loves the Word and Worship of Christ as his, doth love him too who is the Author of them; so it is certain likewise, that that love which is sometimes pretended unto them, may indeed in them fix upon nothing but accidentall and by-respects. *This people, saith the Lord to his Prophet, come, and sit before thee as my people, and they heare thy words, but they will not doe them: for, with their mouth they shew much love, but their heart goeth after their covetousnesse.* Here is love in pretence, but falshood in the heart. What then was it which in the Prophet they did thus love? That presently followes, *Thou art unto them as a very lovely song of one that hath a pleasant voyce, and can play well on an instrument, Ezek. 33. 31, 32.* that is, it is not my will which in thy Ministry they at all regard, but only those circumstantiall ornaments of gracefull action and elocution which they attend with just alike proportion of sensuall delight, as an eare doth the harmony of a well tuned instrument. For as a man may be much affected with the picture of his enemy, if drawne by a skilfull hand, and yet therein love nothing of the person, but only the cunning of the workman who drew the peece: So a man who hates the life and Spirit of the word of God it selfe, as being diametrically contrary to that spirit of lust, and of the world which rules in him, may yet be so wonderfully taken with that dexterity of wit, or delicacy of expression, or variety of learning, or sweetnesse of speech, and action, or whatsoever other perfection of nature or industry in the dispensers of that word are most suitable to his naturall affections, as that he may from thence easily cheat his owne conscience, and ground a misrepresentation of his love to Gods Word, which yet indeed admireth nothing but the perfections of a man. Nay suppose he meet not with such *lenocinia* to entice his affection, yet the very pacification of the conscience, which by a notorious neglect



neglect of Gods ordinances would haply be disquieted, or the credit of bearing conformity to Ecclesiastical orders, and the established service of God in his Church, or some other the like sinister respect may hold a man to such an external faire correspondence, as by a deceitfull heart may easily be misconstrued a love of Gods Ordinances. Nay further, a man may externally glory in the privilege of Gods Oracles, he may distinctly believe, and subscribe to the truth of them, he may therein heare many things gladly, and escape many pollutions of the world, and yet herehence conclude no cleerer evidence of his love to Christ in his Word, than the unbelieving Jewes, or Herod, or Abab, or Simon Magus, or the foolish Virgins and Apostates (all which have attained to some of these degrees) could have done.

For the clearing then of this great case touching the evidence of a mans love to Christ, wee must first know, that this is not a flower of our own garden; for every man by nature is an enemy to Christ and his Kingdome, of the Jews mind, *we will not have this man to reign over us.* And the reason is, because the image of the old Adam which we bear, is extremely contrary to the heavenly image of the second Adam, unto which we are not born, but must be renewed. And this is certain, our love is according to our likenesse, he who hath not the nature and Spirit of Christ, can never love him or move towards him. For love is like fire, *congregat homogenea*, it carrieth things of a nature to one another. Our love then unto Christ must be of a spiritual generation: and it is grounded upon two causes: First, upon the *Proportion* which is in him unto all our desires or capacities; upon the evidence of that unsearchable and bottomlesse goodness which is in him, which makes him the *fairest of ten thousand* and *even altogether lovely.* For that heart which hath a spiritual view of Christ, will be able by faith to observe more dimensions of love, and sweetness in him than

VERSE II.

Jer. 7. 4.  
Rom. 2. 17, 20  
Hos. 2. 2, 3  
Mark 6. 20.  
1 King. 2. 17.

Acts 8. 13.  
2 Pet. 2. 20.

Ept. 3. 18, 19.

VIRSEBY.

Psal 14.3

And methinks  
 dus meum, co fe-  
 rov quocung; se-  
 vor Aug.

than the knowledge of any creature is able to measure. In all worldly things, though of never so curious and delicate extraction, yet still even those beasts which swimme in them, and glut upon them, can easily discover more dregs than Spirits; nothing was ever so exactly fitted to the soule of man, wherein there was nor some defect, or excess, something which the heart could wish were away, or something which it could desire were tempered with it. But in Christ and his kingdom there is nothing unlovely: For as in man the *all* that is, is full of corruption; so in Christ the *all* that he is, is nothing but perfection. His salnesse is the center and treasure of the soule of man; and therefore that love which is thereupon grounded, must needs be in the soule as an universall habit and principle, to facilitate every service whereby wee move unto this center. For love is the weight or spring of the soul, which sets every faculty on work, neither are any of those commandments grievous which are obeyed in love. And therefore it is called *the fulfilling of the Law*. True love unto Christ keeps the whole heart together, and carrieth it all one way, and so makes it universal, uniforme, and constant in all its affections unto God: (for unstedfastnesse of life proceeds from a divided or double heart, *James 1.8.*) As in the motions of the heavens, there is one common circumscription which as a gale carrieth the whole frame daily unto one point from east to west, though each severall sphere hath a severall crosse way of its own, wherein some move with a swifter, and others with a slower motion: So though severall Saints may have their severall corruptions, and those likewise in some stronger than in others, yet being all animated by one and the same Spirit, they all agree in a steady and uniform motion unto Christ. If a stone were placed under the concave of the Moon, though there be fire, and air, and water between, yet through them all it would hasten to its own place, so, be the obstacles never so many

many, or the conditions never so various through which a man must passe, through evil report and good report, through terrors and temptations, through a Sea and a wilderness, through fiery Serpents and sons of *Anah*, yet if the heart love Christ indeed, and conclude that Heaven is its home, nothing shall be able totally to discourage it from hastning thither, whither Christ the forerunner is gone before.

VERSE 1.

Secondly, the true Love of Christ is grounded upon the evidence of that *Propriety* which the soul hath unto him. And of that mutual inhabitation and possession which is between them. So that our love unto him in this regard is a kind of self-love (and therefore very strong) because Christ and a Christian are but one. And the more perswasion the soule hath of this unity, the more must it needs love Christ. For we love him, because he loved us first, 1 Joh 4. 16, 19. And therefore our Saviour, from the womans apprehension of Gods more abundant love in the remission of her many and great sins, concludeth the measure and proportion of her love to him. But saith he, *To whom little is forgiven, the same loveth little, Luke 7. 47.*

Canr. 2. 16.  
John 14. 23.  
Joh. 17 21, 23

Now True Love of Christ and his Kingdome thus grounded, will undoubtedly manifest it selfe, first in an universal extent, unto any thing wherein Christ is present unto his Church. First, the soul in this case will abundantly love and cherish the Spirit of Christ. Entertain with dearest embraces, as worthy of all acceptation, the motions, and dictates, and secret illapses of him into the soule; will be careful to heare his voice alwaies behind him, prompting and directing him in the way he should walke; wil endeavour with all readinesse and pliability of heart to receive the impression of his seale, and the testimony which he giveth in the inner man unto all Gods promises; wil fear and suspect nothing more than the trowardnesse of his own nature, which daily en-



VERSE 1.

devoureth to quench, grieves, resist, rebell against this Holy Spirit, and to sling off from his conduct againe. Secondly, the soule in this case will abundantly love the *Ordinances of God* (in which by his Spirit he is still walking in the midst of the Churches:) for the Law is written in it by the finger of God, so that there is a sureabilitie and coincidence betweene the Law of God and the heart of such a man. He will receive the Word in the purity thereof, and not give way to those humane inventions which adulterate it, to that spiritual treason of wit and fancy, or of heresie and contradiction, which would stampe the private image and superscription of a man upon Gods own coine, and torture the Scriptures to confesse that which was never in them. He will receive the Word in the *Power, Majesty, and Authority* thereof, suffering it like thunder to discover the Forrest, and to drive out all those secret corruptions which shelter themselves in the corners, or deceits of his heart. He will delight to have his imaginations humbled; and his fleshly reasonings non-plus'd, and all his thoughts subdued unto the obedience of Christ. Hee will receive the Word as a *wholsome potion*, to that very end that it may search his secret places, and purge out those rough and incorporated lusts which hitherto he had not prevailed against. He will take heed of hardning his heart that he may not hear of rejecting the counsel of God against himself, of thrusting away the word from him, of setting up a resolved will of his own against the call of Christ, as of most dangerous downfalls to the soule. Lastly, he will receive the word in the *spiritualnesse thereof*, subscribing to the closest precepts of the Law, suffering it to cleanse his heart unto the bottom; he wil let the consideration of Gods command, preponderate and over-rule all respects of fear, love, profit, pleasure, credit, compliancy, or any other charm to disobedience; hee will be contented to be led in the narrowest way, to have his secrete

cretest corruption reveal'd and removed, to expose the conscience with patience under the saving, though severest blowes of this spiritual sword. In one word, he will deny the pride of his own wit, and if it be the evident truth of God which is taught him, though it come naked and without any dressing, or contributions of humane fancie, he will distinguish between the Authour and the Instrument, between the treasure and the vessel in which it comes, and from any hand receive it with such awful submission of heart, as becometh Gods owne Word. Thirdly, the soul in this case will most dearly love *every member of Christ*. For these two, the love of Christ, and of his members, do infallibly accompany one another. For though there be farre higher proportion of love due unto Christ than unto men, yet our love to our brethren is *quoad nos* and *a posteriori*, not only the evidence, but even the measure of our love to Christ. *Hee that loveth not his brether whom hee hath seen, how can he love God whom he hath not seene?* (saith the Apostle) 1 John 4 20. he that hath not love enough in him for a man like himselfe, how can he love God whose goodnesse being above our knowledge, requireth a transcendency in our love? This then is a sure rule. He that loveth not a member of Christ, loveth not him, and hee who groweth in his love to his brethren, groweth likewise in his love to Christ. For as there is the same proportion of one to five, as there is of twenty to an hundred, though the numbers be far less: and as the motion of the shadow upon the dial, answereth exactly to that proportion of motion and distance which the Sunne hath in the Firmament, though the Sunne goeth many millions of miles, when the shadow, it may bee, moveth not the breadth of a hand: so though our love to Christ ought to be a far more abundant love, than to any of his members; yet certain it is, that the measure of our progresse in brotherly love is punctually answerable

# 74 Evidences of our true love to Christ.

VERSE I.

swerable to the growth of our love to Christ.

*True grounded  
Love to H. shew  
in the right man-  
ner of it.  
sincere.*

*by a principal love*

*an unshared love*

Secondly, A true grounded love unto Christ wil shew it self in the right manner or conditions of it. Which are principally these three: First, it must be an incorrupt and sincere love. Grace bee upon all those that love the Lord Jesus in *ἀποδοσία*, in incorruption or sincerity, saith the Apostle, Eph. 6. 24. that is, on those who love not in word or outward profession and stipulation only, but in deed and truth, or in the permanent constitution of the inner man; which moveth them to love him alwaies and in all things, to hate every false way, to set the whole heart, the study, purpose, prayer and all the activity of our Spirits against every corruption in us, which standeth at enmity with him and his Kingdome. Secondly, it must be a principal and superlative love, grounded upon the experience of the soul in it self, that there is ten thousand times more beauty and amiableness in him, than in all the honours, pleasures, profits, satisfactions, which the world can afford; that in comparison or competition with him the dearest things of this world, the parents of our body, the children of our flesh, the wife of our bosom, the bloud in our veins, the heart in our breast, must not only be laid down and lost as sacrifices, but hated as snares when they draw us away from him. Thirdly, it must be an unshared and uncommunicable love, without any corrivalls; for Christ as he is unto us all in all, so he requireth to have all our affections fixed upon him: As the rising of the Sun drowneth all those innumerable Stars which did shine in the Firmament before; so must the beauty of this Sun of righteousness blot out, or else gather together unto it self all those scattered affections of the soule, which were before cast away upon meaner objects.

Lastly, True love unto Christ wil shew it selfe in the natural and genuine effects of so strong and spiritual a grace: some of the principal I before named, unto which we



we may adde, First, *An universal, cheerful and constant obedience to his holy commandments: If a man, saith Christ, love me, he will keep my Commandments; and my Father will love him, and we wil come unto him, and make our abode with him. John 14.24.* There is a twofold love, a love which descends, and a love which ascends; a love of Bounty and beneficence, and a love of Duty and service: so then, as a Father doth then only in truth love his Child, when with all care he provideth for his present education and future subsistence; so a child doth then truly love his Father, when with all reverence and submission of heart he studieth to please and to do him service. And this love, if it be free and ingenuous, by how much the more not only pure and equal in it selfe, but also profitable unto him the commandment is, by so much the more carefully will it endeavour the observati- on thereof. And therefore since the soul of a Christian knows that as God himself is good, and doth good, so his Law (which is nothing but a ray and glimpse of his own holinesse) is likewise good in it self, and doth good unto those which walk uprightly, it is hereby enflamed to a more sweet and serious obedience thereunto, in the keeping whereof, there is for the present so much sweet- nesse, and in the future so great a reward; *Thy Word, saith the Psalmist, is very pure, therefore thy servant loveth it.*

Secondly, *A free, willing, and cheerfull suffering for him and his Gospel.* Unto you, saith the Apostle, it is gi- ven in the behalf of Christ, not only to believe on him, but also to suffer for his sake, *Phil. 1.29.* We see how far a hu- mane love either of their Country, or of vaine glory, hath transported some heathen men to the devoting and casting away their own lives: How much more should a spiritual love of Christ put courage into us to beare all things, and to endure all things, as the Apostle speaks, *1 Corinth. 13. 7.* for him, who bare our sinnes and our stripes,

VERSE I.

Psal. 119. 68  
Psal. 19. 7. 11  
Mic 2. 7.  
Isa. 45. 19  
Psal. 119. 140.

Tertull. Apolog.  
cap. ult.



# The Stability of Christs Kingdome 77

way either injured by false brethren, or kept out by the idolatry of the places to which they came, *Acts* 15. 2. *Act.* 17. 16. *Act.* 18. 25. & 19. 8. *Gal* 2. 4, 5. *Jude* v. 2.

VERSE 1.

Lastly, *A longing after his presence, a love of his appearing, a desire to be with him, which is best of all, a seeking after him, and grieving for him, when for any while he departs from the soule, a waiting for his Salvation, a delight in his Communion, and in his Spiritual refreshments, a communion with him in his secret chamber, in his houses of wine, and in his galleries of love. By which lovely expressions the Wise man hath described the fellowship which the Church desireth to have with Christ, and that abiding and supping of Christ with his Church, feasting the soule with the manifestations of himselfe and his Graces unto it, Psalm 42. 3. & 105. 4. 2 Cor. 5. 2. 2 Tim. 4. 8. Phil 1. 23. Cant. 3. 1, 2. Cant. 5. 6, 8. Gen. 49. 18. Psal. 119. 131. Cant. 2. 4. Cant. 7. 5. John 14. 21, 23. Revel. 3. 20.*

Having thus by occasion of the enemies of Christ, spoken something of the true and false Love which is in the world towards him: we now proceed to the particulars mentioned before. And the first is the *terme of Duration*, or measure of time in the Text, *Untill*. It hath a *double relation* in the words; unto Christs Kingdome, and unto his *Enemies*. As it looks to the Kingdome of Christ, it denotes both the *Continuance* and the *Limitation* of his Kingdome. The continuance of it in his own Person, for it is there fixed and intransient. He is a King without successors, as being subject to no mortality, nor defect, which might be by them supplied. The Kingdome of Christ (as I observed) is either *Naturall*, as he is God, or *Dispensatory*, and by *Donation* from the Father, as hee is Mediator: and not only of the former, but even of this likewise the Scripture affirms that it is *Eternal*. It is a Kingdome set up by the God of Heaven, and yet it shall never be destroyed, but *stand for ever*, *Dan.* 2. 44. I have  
set



## 78 The Stability of Christs Kingdom.

VERSE I. set my King upon my Holy hill of Sion, that notes the unction and donation, *Psalms* 2. 6. and in mount Sion where God hath set him, he shall reign from henceforth even for ever, *Mic.* 4. 7. Though he be a child borne; and a Sonne given, yet of the encrease of his Government and Peace there shall be no end; upon the Throne of David, and upon his Kingdome to order it, and to establish it with judgement and justice, from henceforth for ever and ever, *Esai.* 9. 6, 7. Unto the Sonne he saith, *Thy Throne, O God, is for ever and ever, Heb.* 1. 8. And here we must distinguish betweene the substance of Christs Kingdome, and the form or manner of administering and dispensing it. In the former respect it is, absolutely Eternal, Christ shall be a Head and rewarder of his members, an everlasting Father, a Prince of peace unto them for ever. In the latter respect it shall be *Eternal according to some acception*; that is, it shall remaine until the consummation of all things: as long as there is a Church of God upon the Earth, there shall be no new way of Spiritual and Essential government prescribed unto it, no other Vicar, Successor, Monarch, or Usurper upon his Office by God allowed, but he only by his Spirit in the dispensation of his Ordinances shall order and overrule the Consciences of his people, and subdue their enemies. Yet he shall so reigne till then, as that hee shall then cease to rule in such manner as now he doth: when the end comes, Hee shall deliver up the Kingdome to God the Father; and when all things shall be subdued unto him, he also himself shall be subject unto him that put all things under him, that God may be all in all, *1 Cor.* 15. 24, 28. He shall so returne it unto God, as God did conferre, and as it were, appropriate it unto him, namely, in regard of judiciary dispensation and execution; in which respect our Saviour saith, that as touching the present administration of the Church, *The Father judgeth no man, but hath committed all judgement, and hath given authority*

# The Stability of Christs Kingdom. 79

*riety to execute it, unto his Sonne, John. 4. 21, 27.* Now  
 Christ governeth his Church by the Ministry of his  
 Word and Sacraments, and by the effusion of his Spirit  
 in measure and degrees upon his members; by his migh-  
 ty, though secret power he fighteth with his enemies,  
 and so shall doe till the resurrection of the dead, when  
 death, the last enemy shall be overcome, and then in  
 these respects his Kingdome shall cease; for he shall no  
 more exercise the Offices of a Mediator in compassiona-  
 ting, defending, interceding for his Church; but yet hee  
 shall still sit and reigne for ever as God, coequal with his  
 Father, and shall ever bee the head of the Church his  
 Body. Thus wee see, though Christs Kingdome, in regard  
 of the *manner of dispensation*, and present execution ther-  
 of, be *limited* by the consummation of all things; yet  
 in it selfe it is a Kingdome which hath neither *within* the  
 seeds of mortality, nor *without* the danger of a concussi-  
 on, but in the substance is immortall, though in regard  
 of the Commission and Power which Christ had as Me-  
 diator to administer it alone by himselfe, and by the ful-  
 nesse of his Spirit, it be at last voluntarily resigned into  
 the hands of the Father, and Christ as a part of that great  
 Church become subject to the Father, that God may be  
 all in all.

Now the grounds of the *Constancy of Christs govern-*  
*ment* over the Church, and by consequence of the Church  
 it selfe, which is his Kingdome, are amongst others these.  
 First, the *Decree and promise of God* sealed by an Oath,  
 which made it an adamantine and unbended purpose,  
 which the Lord would never repent of nor reverse. All  
 Gods Counsels are immutable (though he may alter his  
 works, yet he doth never change his Wil, ) but when  
 he sealeth his Decree with an Oath, that makes them im-  
 mutably past question or suspicion. In that case it is  
 impossible for God to change, because it is impossible for  
 God to lye, or deny himselfe, *Heb. 6. 18.* Now upon  
 such

VERSE I.

*Jam. 1. 17*  
*Non mutat vo-*  
*luntatem; sed*  
*vult mutatio-*  
*nem, Aqu. part.*  
*1. qu. 19. art. 7.*  
*Aug. confes. lib.*  
*12 c. 19. de civ.*  
*Dei, lib. 14. c. 11.*  
*lib. 22. c. 1. de*  
*Trin. lib. 5. c. 16*

# 80 The Stability of Christs Kingdome

VERSE I. such a Decree is the Kingdom of Heaven established. Once have I sworn by my Holinesse, that I will not lye unto David, saith the Lord, *Psal. 89. 35.* Once, that notes the constancy and fixednesse of God's promise; By my Holinesse, that notes the inviolableness of his promise: as if he should have said, Let me no longer be esteemed an Holy God than I keep immutably that Covenant which I have sworn unto David in my truth.

Secondly, the free gift of God unto his Son Christ, whereby he committed all power and judgment unto him. And Power is a strong argument to prove the stability of a Kingdom, especially if it be on either side supported with wisdom and righteousness, as the Power of Christ is. And therefore from his Power he argues for the perpetuity of his Church to the end of the World; All Power is given me in Heaven and Earth: Go ye therefore and preach the Gospel to all Nations; and lo I am with you alwayes to the end of the World, *Math. 28. 18, 20.* And the argument is very strong and emphatical; for though Kingdoms of great power have been and may be subdued, yet the reason is, because much power hath still remained in the adverse side; or if they have bee too vast for any smaller people to root out, yet having not either wisdom enough to actuate so huge a frame, or righteousness to prevent or purge out those vitious humours of emulation, sedition, luxury, injustice, violence and impiety, which like strong diseases in a body, are in States the preparations and seminaries of mortality; they have sunk under their own weight, and been inwardly corrupted by their own vices. But now first, the Power of Christ in his Church is universall, there is in him All Power, and no weakness; no Power without him or against him; and therefore no wonder if from a fulnesse of Power in him, and an emptinesse in his enemies, the argument of continuance in his Kingdom doth infallibly follow: for what

*Vid. Arist. Pol. lib. 5.*

*In se magna ruunt latis hunc numina rebus Crescendi posuere modum. — Lucan.*



what man, if he were furnished with all sufficiency, would suffer himself to be mutilated and dismembred, as Christ should, if any thing should prevaile against the Church, which is his fulnesse. Again, this power of Christ is supported with wisdom, it can never miscarrie for any inward defect, for the wisdom is proportionable to the power, this, *All power and that, All the measures of wisdom.* Power able by weaknesse to confound the things that are mighty, and wisdom able by foolishnesse to bring to nought the understanding of the prudent. And both these are uphold by righteousness, which is indeed the very soule and sinewes of a Kingdome, upon which the Thrones of Princes are established; and which the Apostle makes the ground of the perpetuity of Christs Kingdome, *Thy Throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy Kingdome, Hebr. 1.8.*

Thirdly, the quality of Christs Kingdome is to be a growing Kingdome: though the originals thereof be but like a graine of mustard-seed, or like *Eliabs* cloud to a humane view despicable; and almost below the probabilities of subsistence, the object rather of derision than of terrour to the world; yet at last it groweth into a widenesse, which maketh it as catholick as the world. And therefore that which the Prophet *David* speaks of the Sunne, the Apostle applies to the Gospel, *Rom. 10. 18.* to note, that the circle of the Gospel is like that of the Sunne, universal to the whole world. It is such a kingdome as groweth into other kingdomes, and eats them out. The little stone in *Nebuchadnets* vision (which was the Kingdome of Christ, for so *Jerusalem* is called a stone, *Zech. 12. 3.*) brake in pieces the great Monarchies of the earth, and grew up into a great mountaine which filled the world, *-Dan. 2. 34, 35.* for the kingdomes of the earth must become the kingdomes of the Lord, and of his Christ, *Rev. 11. 15.* Therefore

V E R S E Y.

the Prophets expresse Christ and his Kingdome by the name of a *Branch*, which groweth up for a standard and ensigne of the people; *Isaiab* 11. 1. 10. *Zech.* 3. 8. A branch which grows, but never withers. It hath no principles of death in it self; & though it be for a while subject to the assaults of adverseries & forraign violence, yet that serves only to try it, and to settle it, but not to weaken or overturne it. The gates of Hell, all the powers, policies, and lawes of darkness, shall never prevaile against the Church of Christ: he hath bruised, and judged, and trodden downe Satan under our feet. He hath overcome the world; he hath subdued iniquity, hee hath turned persecutions into seminaries, and resurrections of the Church; he hath turned afflictions into matters of glory and rejoycing; so that in all the violence which the Church can suffer, it doth more than conquer, because it conquers not by repelling, but by suffering.

And this shewes the sacriledge and sawcinesse of the Church of *Rome*, which in this point doth with a double impiety therefore pervert the Scriptures, that it may derogate from the honour of Christ and his kingdome: And those things which are spoken of the infallibility, authority, and fulnesse of power which Christ hath in his body, of the stability, constancie, and universality of his Church upon earth, doth arrogate onely to the Pope and his See at *Rome*. As the Donatists in Saint *Augustines* time, from that place of the Spouse in the *Canticles*, tell me, O thou whom my soule loveth where thou feedest, where thou makest thy flock to rest in *Meridie*, excluded all the world from being a Church, save only a corner of *Africa*, which was at that time the nest of those hornets: So because Christ sayes, his Church is built upon a rock, and the gates of hell shall not prevail against it; therefore the Romanists from hence conclude all these priviledges to belong to them, and ex-  
clude

Aug. Epist. 48  
de rom. 7. de u-  
niss. Eccl. c. 16.

clude all the famous Churches of the world besides from having any communion with Christ the Head. That scornful expostulation which *Harding* makes with that renowned and incomparable Bishop (under whose hand he was no more able to stand, then a whelp under the paw of a Lion) shal we now change the song of *Micheas* the Prophet, Out of Sion shall come the Law, and the Word of the Lord from *Jerusalem*; and sing a new song, Out of *Wittenburgh* is come the Gospel, and the Word of the Lord from *Zurich* and *Geneva*; may most truly and pertinently be retorted upon himselfe and his faction, who boldly curse and exclude all those Christian Churches from the Body of Christ, and the hope of salvation, who will not receive lawes from *Rome*, nor esteeme the Cathedral determinations of that Bishop (though highly in himselfe an impure, diabolical and intolerable beast, as by their own confessions many of them have beene) to be notwithstanding the infallible Edicts of the Spirit of God, and as undoubtedly the Word of Christ, as if *S. Peter* or *Saint Paul* had spoken it. An arrogancy than which there is scarce any more expresse and characteristical more to discern *Antichrist* by. It is true, that Christ's regal power doth alwaies shew forth it selfe in upholding his Catholick Church, and in revealing unto it out of his Sacred Word such necessary truths as are absolutely requisite unto its being and salvation; but to bind this power of Christ to one man, and to one See, (as if the Pope he were infallible only in *S. Peters* chaire) is the meer figment of pride and ambition without any ground at all, raised out of a heap & aggregation of monstrous presumptions, of humane, and some most disputable, others most false conceits, of which though there be not the least *vestigia* in sacred Scriptures, yet must they be all first wrestled in for indubitate principles and laid for sure foundations, before the first stone of Papal authority

**VERS 1.**

B. Jewels De-  
fence of the A-  
pology, part. 4.  
page 360.

<sup>1</sup> Idem a Roma-  
no pontifice di-  
vidi, quod ab  
universa Ecclē-  
sia seperari,  
Baron. tom. 2.  
A. 251. 6.

<sup>b</sup> *Cratige in  
Metropol. l. g. c. 1  
in Bonifacio 6,  
Szejbano 6.*

Theodoro, Chri-  
stophoro, Joanne

12. Silvestro 2.  
Sigon. de Regno  
Italia lib. 7.

Anno 964.  
Guicciard. de  
Alex. 6. li. Hist.

1. pag. 3. 4.  
Pet. Bembus de  
eodem in Hist.  
Venet. lib. 6.

Plumina in Cbri-  
tophoro I. Fean.

3. Sylvestro 2.  
96.

Vid. Mornauum  
de Ecclesia c. 10

Reynol. confer.  
7.d. vis. 1. p. 5

. Carleton of  
jurisdiction. 447

Ueber de sta-  
u Ecclesia, cap.

5435. 1908  
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## VERSE 7.

Bellar. lib. 4.

de Pontif. Rom.

cap. 9.

page 300.

amoy a mohl

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B. non. rom. 2.

A. 2. 4. 2. 10.

C. 2. 4. 2. 10.

M. 2. 4. 2. 10.

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can be raised. As first, that the external and visible regimēt of the whole Church is Monarchical, and that there must be a predominant Mistress Church set over all the rest; to which in all points they must have reason, and so whose decisions they must conforme with, without any hesitancy or suspicion at all, whereas the Apostle tells us, that the unity of the Church is gathered by many Pastors and Teachers, Eph. 4. 11, 12, 13. for as if severall needles bee touched by so many severall Load-stones (all which have the self-same specifical vertue in them) they doe all as exactly bend to one and the same point of Heaven, as if they had been thereunto qualified by but one: so in as much as Apostles, Prophets, Evangelists, Pastors, Teachers, come all instructed with one and the same Spiritual truth and power towards the Church, therefore all the faithful who are any where by these multitudes of Preachers taught, what the truth is in Jesus, do all by the secret sway and conduct of the same Spirit of Grace (whose peculiar Office it is to guide his Church in all necessary & saving truth) with an admirable consent of heart, and unity of judgment incline to the same end, and walke in the same way, acknowledging no Monarch over their consciences, but Christ, nor any other ministerial application of his Regall power in the Catholick Church, but only by severall Bishops and Pastors; who in their severall particular compasses are endowed with as plenary and ample Ministeriall power as the Pope and his Consistory within the See of Rome.

Secondly, That Peter was Prince and Monarch, Rock and Head in this Universal Church, and that hee alone was *custos clavium*, and all this in the vertue of Christs promise and commission granted unto him, Thou art Peter, and upon this Rock will I build my Church; feed my sheep, feed my lambs, unto thee will I give the keyes of the Kingdome of Heaven. In which respect *Baronius* cal-

leth

seth him \* *Lapidem primarium*, the chiefe stone; and againe, though Christ, saith hee, be the Author and Moderator of his Church, yet the Princesdome and Monarchy he hath conferred upon <sup>a</sup> *Peter*; and therefore as no man can lay any other foundation than that which is laid, namely, Christ; so no man can lay any other than that which Christ hath laid, namely, *Peter*. And it is wonderfull to consider what twigs and rushes they catch at, to hold up this their Monarchy. <sup>b</sup> Because *Peter* did preach first, therefore he is Monarch of the Church. By which reason his Monarchy is long since expired, for his pretended successors scarce preach at all. And yet if that may be drawne to any argument, it proves only that he was *Lapis primus*, the first in order and in forwardnesse to preach Christ (as it became him who had three times denied him;) but not *Lapis primarius*, the chief in dignity and jurisdiction over the rest: and why should it not be as good an argument to say, that *James* had the dignity of precedence before *Peter*, because *Paul* first names *James*, and then *Cephas*, and that in a place where he particularly singles them out as pillars and princial men in the Church; as to say that *Peter* hath jurisdiction over *James* and the rest, because in their Synods and assemblies he was the chiefe Speaker? <sup>c</sup> Because *Peter* cured the lame man that sate at the gate of the Temple, therefore he is universall Monarch. By which reason likewise *Paul*, who in the self same manner cured a creeple at *Lystra*, should fall into competition with *Peter* for his share in the Monarchy. But the people there were not so acute disputants as these of *Rome*; for though they saw what *Paul* had done, yet they concluded the dignity and precedence for *Barnabas*, they called him *Jupiter*, and *Paul* *Mercury*. Again, because *Peter* <sup>d</sup> pronounced sentence upon *Ananias* therefore he is Monarch of the Universal Church: and why *Paul* should not here likewise come in for his share, I know not, for hee

VERSE I.

\* *Quod non audet Boetius: Praeter Christum (in quo) non potest aliud fundamentum poni, quod sit item primarium de sign. Ecclesia l. 18 c. 1. ob. 5.*  
<sup>a</sup> *Sicut (quod certum est) nemo potest aliud ponere fundamentum, praeter id quod positum est, quod est Christus; ita etiam nec aliud quispiam ponet, quam quod posuit Christus, neque convellat quod ipse firma. vit. dicens, Tu es Petrus, &c. Bar. An. 33. S. 20.*

<sup>b</sup> *Baron. An. 34. S. 247. Bezzius de sign. Ecclesiae, lib. 18. c. 1. 2. Bel. de Rom. Pontifici. l. 1. c. 17. 25.*

<sup>c</sup> *Bar. n. An. 34. S. 264.*

<sup>d</sup> *Baron. Ibid. S. 269.*

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Baron. Ibid.  
6. 274.Ibid. 5. 279.  
Ma. 3. 5. 9. 25.

also passed judgment upon *Elimas* the forcerer (and we no where find that he derived his authority, or had any commission from *Peter* to do so.) And surely if by the same Apostolical and infallible Spirit of Christ (which they both immediately received from Christ himselfe) Saint *Paul* did adjudge *Elimas* to blindness, by the which Saint *Peter* adjudged *Ananias* to death, I see not how any Logick from a parity of actions can conclude a disparity of persons, except they will say, that it is more Monarchicall to adjudge one to death, than another to blindness. Again, because *Peter* healed the sick by his shadow, therefore *Peter* is Monarch of the universall Church: and even in this point *Paul* likewise may hold on his competition; for why is not the argument as good that *Paul* is Monarch of the Church, because the handkerchiefs and aprons which came from his body did cure diseases, and cast out devils, as that *Peter* is therefore Monarch, because by the overshadowing of his body the sick were healed? But the truth is, there is no more substance in this argument for *Peters* principality, than there is for their supposed miraculous vertue of images and reliques of S. S. because the shadow, which was the image of *Peter*, did heale the sick; for that also is the Cardinals great argument. Again, because *Peter* was sent to *Samarita* to confirm them in the faith, and to lay hands on them that they might receive the holy Ghost, and to confound *Simon Magus* the forcerer, therefore he is primate of the Catholick Church, and hath Monarchicall Jurisdiction. And yet the Pope is by this time something more Monarchicall than *Peter*, for he would thinke scorne to be sent as an Ambassadour of the Churches from *Rome* to the *Indians*, amongst whom his Gospel hath been in these latter ages preached; and doubtlesse they would be something more confirmed than they are by the soveraigne vertue of his Prayers and presence. But alas, what argument is it of Monarchy



to be lent by others in a message, and that too not without an associate, who joined with him in the confirmation of that Church? and if the confuting, or cursing of *Simon Magus* were an argument of primacie, why should not Saint *Paul's* cursing of *Elimas*, and *Hymeneus* and *Alexander*, and Saint *Johns* of *Corinthus* be arguments of their primacy likewise? Again, because *Paul* went up to *Jerusalem* to see *Peter*, therefore *Peter* was Monarch of the Catholick Church. And why should not by this argument *Elizabeth* be concluded a greater woman than the Virgin *Mary*, and indeed the Lady of all women, because the blessed Virgin went up into the hill country of *Judea*, and entred into the house of *Zacharias* and saluted *Elizabeth*? but we finde no argument but of equality in the Text, for he went to see him as a brother, but not to do homage to him, or receive authority from him as a Monarch; else why went he not up immediately to *Jerusalem*, but staid three yeares, and preached the Gospel by the commission he had received from *Christ* alone? And how came *S. Paul* to be so free, or Saint *Peter* to be so much more humble than any of his pretended successors, as the one to give with boldnesse, the other with silence and meeknesse to receive so sore a reproof in the face of all the brethren, as many yeares after that did passe between them? Certainly, Saint *Paul* in so long time could not but learne to know his distance, and in what manner to speake to his Monarch and Primate. By these particulars we see upon what sandy foundation this vast and formidable Babel of Papall usurpation and power over the Catholick Church is erected (which yet upon the matter is the sole principle of Romish Religion; upon which all their faith, worship and obedience dependeth.) But wee say, that as *Peter* was a foundation, so were all the other Apostles likewise, *Eph. 2. 20. Rev. 21. 14.* and that upon the same reason. For the Apostles were not foundations of

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Baron. An. 39.  
S. 6.

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the Church by any dignity of their persons, as Christ the chief corner stone was, but by the vertue of their Apostolical office, which was *universall jurisdiction* in governing the people of Christ, *universall commission* in instructing them, and a Spirit of *infallibility* in revealing Gods will unto them throughout the whole world. And therefore as Peter had the Keyes of the Kingdome of Heaven to remit or retain the sins of men; so likewise had the other Apostles, *John 20. 23.* That Christs charge to Peter, *Feed my sheep, feed my Lambs*, is no other in substance than his commission to them all, *Go teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost.* And that the particular directing of it unto Peter, and praying for him, was with respect unto his particular only, by way of comfort and confirmation, as being then a weake member; not by way of dignity; or deputatation of Christs owne regall power to him in the visible Church. For all the offices of Christ are intransient and uncommunicable to any other, in as much as the administration and execution of them dependeth upon the dignity of his person, and upon the fulnesse of his Spirit, which no mortal man or immortal Angel is capable of. But all this is not enough to be granted them for the raising their authority. But then thirdly, we must grant them too, that Peter, thus qualified, was Bishop of Rome, for proof whereof they have no testimony of Holy Scriptures, but only humane tradition, *Cui impossibile non est subesse falsum.* So that in this, which is one of the maine principles they build upon; their Faith cannot be resolved into the Word of God; and therefore is no Divine faith. Fourthly, that he did appoint that Church to be the Monarchicall and fundamentall See to all other Churches; for hee was Bishop as well of *Antioch* as of *Rome*; by their owne confession. And I wonder why some of his personall vertue should not cleave to his Chaire at *Antioch*, but

Bellar. de Rom.  
pontif. 2. c. 12.  
Baron. An. 39  
S. 16. 26.

but all passe over with him to another place. Fifthly, that he did transmit all his prerogatives to his successors in that chaire. By which assertion they may as well prove, that they all (though some of them have beene forcerers, others murderers, others blasphemous atheists) were inheritors of S. Peters love to Christ; for from thence our Saviour inferres, *feed my sheep*: to note, that none feed his sheepe, but those that love his Person. Lastly, that that long succession from S. Peter untill now hath ever since been legall, and uninterrupted. Or else the Church must sometimes have been a monster without a head. We grant, that some of the Ancients argue from succession in the Church; but it was while it was yet pure, and while they could by reason of the little space of time betweene them and the Apostles, with evidence resolve their doctrine through every *medium* into the preaching of the Apostles themselves. But even in their personal succession, who knoweth not what *Simonies* and *forgeries* have raised divers of them unto that degree? And who is able to resolve, that every Episcopal ordination of every Bishop there hath beene valid, since thereunto is requisite both the intention and orders of that Bishop that ordained him. These and a world of the like uncertainties must the faith of these men depend upon, who dare arrogate to themselves the prerogatives of Christ, and of his Catholick Kingdome. But I have been too long upon this argument.

Again, this point of the stability of Christs Kingdom is a ground of strong confidence and comfort to the whole Church of Christ, against all the violence of any outward enemies wherewith sometimes they may seeme to be swallowed up. Though they associate themselves, and gird to the battel; though they take counsell and make decrees against the Lords appointed and against his Spouse, yet it shall all come to nought, and be broken in pieces, all the smoake of hell shall not be able to extinguish,

Tertul. de pra-  
script. c. 19. 21.  
Aug. Epist. 165  
De dissidio Do-  
narist.



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tinguish, nor all the power of hell to overturne the Church of God; and the reason is, *Emanuel*; God is with us, *Isa* 8.9, 10. That ~~unquenching~~ which the Church hath received shall deliver it at last from the yoke of the enemy, *Isa* 10. 27. Though it seem for the time in as desperate a condition as a dry stick in the fire, or a dead body in the grave, yet this is not indeed a sepulture, but a semination. Though it seeme to be cast away for a season, yet in due time it will come up and flourish againe, *Zech* 3. 2. *Ezek* 37. 11. And this is the assurance that the Church may have, that the Lord can save and deliver a *Second time*, *Isa* 41. 11. that hee is the same God yesterday, and to day, and for ever; and therefore such a God as the Church hath found him heretofore, such a God it shall find him to day, and for ever, in the returns and manifestations of his mercie. Which discovers the folly, and foretels the confusion of the enemies of Christs Kingdome; they conceive mischief, but they bring forth nothing but vanity, *Job* 15. 35. They conceive chaffe, and bring forth stubble, *Isa* 33. 11. They imagine nothing but a vaine thing, their malice is but like the fighting of briars and thornes with the fire, *Isaiah* 27. 4. *Nabum* 1. 10. like the dashing of waves against a rock, like a mad man shooting arrowes against the Sun, which at last returne upon his owne head; like the puffing of the fanne against the corne, which driveth away nothing but the chaffe, like the beating of the wind against the saile, or the foming and raging of the water against a mill, which by the wisdom of the artificers, are all ordered unto usefull and excellent ends. And surely when the Lord shal have accomplished his work on Mount Sion, when he shall by the adversary, as by a fanne have purged away the iniquity of *Jacob*, and taken away his sinne, he will then returne in peace and beauty unto his people againe. Look on the preparation of some large building, in one place

place you shall see heaps of lime and mortar, in another piles of timber, every where rude and indigested materials, and a tumultuary noise of axes and hammers; but at length the artificer sets every thing in order, and raiseth up a beautifull structure: such is the proceeding of the Lord in the afflictions and visitations of his Church, though the enemy intend to ruine it, yet God intends only to repaire it. Thus far as *Donc* respects Christ's Kingdome in it selfe.

Now as it respecteth the enemies of Christ, it notes. First, *The present inconsummatenesse of the victories*, and by consequence the *intranquillity of Christ's Kingdome* here upon the earth. All his enemies are not yet under his feet, Satan is not yet shut up, the rage of hel, the persecutions and policies of wicked men, the present immunity of desperate sinners, are evidences that Christ hath yet much work to do in his Church. But doth not the Apostle say, that *all things are put under his feet* 1. *Eph. 1.22.* It is true, *quoad iudicariam potestatem*, but not *quoad exercitium potestatis*. He shall not receive any new power to subdue his enemies which he hath not already; but yet he can execute that power when and how he will. And he is pleased to suffer his enemies in this respite of their reprimand, to rage, and revile, and persecute him in his members. Every wicked man is *condemned already*, and hath the wrath of God *abiding upon him*, *John 3.18.36.* Only Christ doth suspend the execution of them for many weighty reasons. As first, to shew his patience and long-suffering towards the vessels of wrath, for he ever comes first with an offer of peace, before he draws the sword, *Rom. 2.4. Rom. 9.25. Deut. 20.19.13. Luke 10.5.11.* Secondly, to magnifie the power of his protection and providence over the Church in the midst of their enemies; for if the Lord were not on the Churches side when man riseth up against it, if he did not rebuke the proud waves, and let them

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\* Jer. 5. 22.

*Ægyptum mari  
conversatæ de-  
pressor, & ta-  
men præcipio  
Creatoris tan-  
quam compedi-  
bus coercetur  
mare Rubrum  
ne in Ægyp-  
tum irrumpat.*  
Basil. Mag.  
H. xamer.  
Homil. 4.

them their bounds how farre they should go, there could be no more power in the Church to withstand them, than in a levell \* of land to resist an inundation of the Sea, *Psalm. 124. 1. 5.* Thirdly, to reserve wicked men unto the great day of his appearing, and of the declaration of his power and righteousness, wherein all the world shall be the spectators and witnesses of his just and victorious proceedings against them, *Acts 17. 31.* Fourthly, to shew forth his mighty power in destroying the wicked all together. They who here carried themselves with that insolence, as if every particular man meant to have plucked Christ out of his Throne, shall there *also* together be brought forth before him That as the righteous are reserved to have their full Salvation together, *1 Thes. 4. 17.* so the wicked may be bound up in bundles, and destroyed together, *Psalm 37. 38. Isaiah 1. 28.* Fifthly, to fill up the measure, and to ripen the sins of wicked men: for the Lord puts the wickednesse of men into an Epha, and when they have filled up their measure, he then sealeth them up unto the execution of his righteous judgements. And hence it is that the Scripture calleth wicked men vessels fited for destruction, for they first fill themselves with sin, and then God filleth them up with wrath and shame. Sixthly, to fill up the number of his Elect, for he hath many sheep which are not yet within his fold, and they many of them the posterity of wicked men, *John 10. 16.* Seventhly, to fill up the measure of his own sufferings in his members, that they may follow him unto his Kingdome through the same way of afflictions as hee went before them. *Col. 1. 24. Revel. 6. 11.* Eightly, to exercise the Faith of his Church, to drive the faithful with the Prophet *Habakkuk* into their watch-tower, and with *David* into the Sanctuary of the Lord, there to wait upon him in the way of his judgments, to consider that the end of the righteous man is peace, and that the pride and prosperity of the



the wicked is but as the fat of Lambs, and as the beauty of grasse, that God hath set them in slippery places, and will cast them down at the last, *Hab. 2. 1, 3. Psal. 37. 24, 20. Psal. 73. 18.* Lastly, to weane the faithfull from earthly affections, and to kindle in them the desires of the Saints under the Altar, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Revel. 6. 10.*

Secondly, as *donec* notes the Patience of CHRIST towards his enemies, so it notes likewise that there are fixed bounds and limits unto that patience, beyond which he will no longer forbear them. There is an appointed day, wherein he will judge the world with Righteousnesse, *Act. 17. 31.* There is a year of vengeance, and of recompences for the controversies of Sion, *Isa. 34. 8.* The wild Ass that sucketh up the wind at her pleasure may be found in her month, *Jer. 2. 24.* The Lord seeth that the day of the wicked is coming. It is an appointed time, though it tarry, yet if we wait for it, it wil surely wil come, it will, not tarry, *Psal. 37. 13. Hab. 2. 3.* Well then let men goe on with all the fiercenesse and excesse of riot they will, let them walk in the way of their heart, and in the sight of their eyes, yet all this while they are in a chaine, they have but a compasse to go, and God will bring them to judgment at the last. When the day of a drunkard and riotous person is come, when he hath taken so many hellish swallowes, and hath filled up the measure of his lusts, his marrow must then lie downe in the dust; though the cup were at his mouth, yet from thence it shall be snatch'd away, and for everlasting he shall never taste a drop of sweetnesse, nor have the least desire of his wicked heart satisfied any more. A wicked mans sinnes will not follow him to hel to please him, but only the memory of them to be an everlasting scourge, and flame upon his conscience. O then take heed of ripening sinne, by custome, by security, by insensibility, by impudence

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puudence and stoutnesse of heart, by making it a mock, a matter of glory and of boasting, by stopping the eare against the voice of the Charmer, and turning the back upon the invitations to mercy, by resisting the Evidence of the Spirit in the Word, and committing sinne in the light of the Sunne: for as the heate of the Sunne doth wither the fruit that fells off, and ripen that which hangs on the tree; so the Word doth weaken those lusts which a man is desirous to shake off, and doth ripen those which the heart holds fast and wil not part with. When was *Israel* overthrowne, but when they mocked the Messengers of God, and despised his Word, and misused his Prophets, and rejected the remedy of their sinne? and when was *Juda* destroyed, but when they hardened themselves against the Word, and would not take notice of the day of their peace? Alas, what haste doe men make to promote their owne damnation, and to go quickly to Hell! when they will breake through the very Law of God, and through all his Holy Ordinances, that they may come thither the sooner, as if the Gate would be shut against them, or as if it were a place of some great preferment; as if they had to doe with a blind God which could not see, or with an impotent God which could not revenge their impieties. Well, for all this, the Wise mans speech will prove true at the last, *Know, that God will bring thee unto judgement.*

Thirdly, *Donec* notes the infallible accomplishment of Christs victories and triumph over his enemies at the last, when the day is come wherein he will be patient towards them no longer. The Prophet giveth three excellent reasons hereof in one verse, *Isa. 33. 22.* The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us. He is our Judge, and therefore certainly when the day of trial is come hee will plead our cause against our adversaries, and will condemne them,

them, *Mich. 7. 9.* But a Judge cannot do what pleaseth himselfe, but is bound to his rule, and proceedeth according to establisht lawes. Therefore he is our Law-giver likewise, and therefore he may himselfe appoint Lawes according to his owne will: But when the will of the Judge, and the Rule of the Law do both consent in the punishing of offenders, yet then still the King hath a liberty of mercy, and hee may pardon those whom the Law and the Judge have condemned. But Christ who shall judge the enemies of his Church according to the Law which himselfe hath made, is himselfe the King, and therefore when he revengeth, there is none besides nor above him to pardon. So at that day there shall be a full manifestation of the Kingdome of Christ, none of his enemies shall move the wing, or open the mouth, or peepe against him.

The second thing formerly proposed in this latter part of the verse was, *The Author of subduing Christs enemies under his feet [I the Lord.]* Wicked men will never submit themselves to Christs kingdome, but stand out in opposition against him in his Word and wayes. When Gods hand is lifted up in the dispensation of his Word and threatnings against sin, men will not see, *Isa. 26. 11.* And therefore he saith, *My spirit shall not alwaies strive with men;* to note, that men would of themselves alwaies strive with the Spirit, and never yeild nor submit to Christ. Though the patience and goodnesse of God should lead them to repentance, and forewarn them to flee from the wrath to come, yet they after their hardness and impenitent heart doe hereby treasure up against themselves the more wrath, and because judgment is not speedily executed, their heart is wholly set in them to do mischief. *Let favour,* saith the Prophet, *be shewed unto a wicked man, yet will he not learne righteousness; in the land of uprightness he will deale unjustly, and wil not behold the Majestie of the Lord.* Certainly, if a wicked man

VERSE IV

8. 1. 2. box 3  
7. 1. 2.

Oportet eum ad  
tantam eviden-  
tiam regnum  
suumperducere,  
donec inimici  
ejus nullo modo  
audeant negare  
quod regnat,  
Aug.

Rom. 2. 4. 5. 2

Eccles. 8. 11

Isa. 26. 10

8. 1. 2. 10. 11

man



VERSE 17

Exod. 9. 27, 28  
34, 35.

Hos. 7. 13, 14

Isa. 9. 13.

Amos 4. 6, 8, 9  
10, 11.

man could be rescued out of Hell it selfe, and brought back into the possibilities of mercy againe, yet would he in a second life lie out against God, and while he had time take his fill of lusts againe. We see clay will but grow harder by the fire; and that metal which melted in the Furnace, being taken thence, will returne to its wonted solidity. When *Pharaoh* saw that the raine and the haile, and the thunders were ceased, (though in the time of them he was like melted metal, and did acknowledge the righteousness of God and his own sinne, and make strong promises that *Israel* should goe) yet then he sinned more, and hardened his heart, he and his servants, and would not let the children of *Israel* goe. Do wee not see men sometimes cast on a bed of sicknesse, brought to the very briek of hell, and to the smell of that sulphury lake, (when by Gods wonderful patience they are snatch'd like a brand out of the fire, and have recover'd a little strength to provoke the Lord againe) when they should now set themselves to make good those hypocritical resolutions of amendment of life, wherewith in their extremity they flatter God, and deceive themselves, suddenly break forth into more filthinesse than before, as if they meant now to be revenged of God, and to fetch back that time which sicknesse took from them by an extremity of sinning; as if they had made a Covenant with Hell to do it more service, if they might then be spared? All the favours and methods which God useth are not enough to bring wicked men home unto him of their own wills. Though I redeemed them, saith the Lord, yet have they spoken lies against mee; they have not cryed unto mee with their heart, when they bowed upon their beds. The people turneth not unto him that smiteth them, neither doe they seeke the Lord of lusts. So many judgements did the Lord send upon *Israel* in the neck of one another, and yet still the burden of the Prophet is, Yet have you not returned unto me, saith the

the Lord, Damme up the passage of a river, and use all the Art that may be to over-rule it, yet you can never carry it backward in its own channel; you may cut it out into other courses and diverticles, but no Art can drive it unto a contrary motion, and make it retire into its own fountaine: So though wicked men may haply by divers reasons which their lusts will admit, be so farre wrought upon as to change their courses, yet it is impossible to change themselves, or to turne them quite out of their own way into the way of Christ. There is but a *bivium* in the world, a way of life, and a way of death, and the Lord in the Ministry of the Word gives us our option; *I have set before you this day life and death, blessing and cursing*: and he that believeth shall be saved, hee that believeth not shall be damned. To the former he invites, beseecheth, entices us with promises, with oathes, with engagements, with prevention of any just objection which might be made; *We beseech you, saith the Apostle, in Christs stead, that you be reconciled unto God*. From the other he deters us by forewarning us of the wrath to come, and of the period which death will put to our lusts with our lives. And as *Tertullian* once spake of the Oath of God, so may I of his entreaties and threatnings. O blessed men, whom the Lord himselfe is pleased to sollicite and entice unto happinesse! but, O miserable men they who will not believe nor accept of Gods owne entreaties! And yet thus miserable are we all by nature. There is in men so much Atheisme, infidelity and distrust of Gods Word, so close an adherencie of lust unto the soule, that it rather chuseth to runne the hazard, and to go to hell entire, than to go halt and maimed unto Heaven; yea, to make God a liar, to blesse themselves in their sinnes, when he curseth, and to judge of him by themselves, as if hee tooke no notice of their wayes. It is not therefore without just cause that God so often threatneth to remember all the sinnes of wicked men.

H

Deut. 29. 19  
Psal. 50. 21.

VERSE Y.

Hos. 5. 2, 3

Hos. 7. 2, 12

Amos 8. 7

Deu. 32. 34, 35

Pl. 50. 21.

Jer. 17. 1

men, and to do against them whatsoever he hath spoken. Wee see then that men will never submit themselves unto the Scepter of Christ, nor prevent the wrath to come by a *voluntary subjection*. It remains therefore that God take the work into his own hands, and put them perforce under Christs feet. They will not submit to his Kingdome of Grace and Mercy, they will not beleeve his Kingdome of Glory and salvation; but they shall be made subject to the sword of his wrath, and that without any hope of escape, or power of opposition, for God himselfe shall doe it immediately by his own mighty Power. He will interpose his own hand, and magnifie the Glory of his owne strength in the just confusion of wicked men. So the Apostle saith, that *The Lord will shew his wrath, and make his power knowne on the vessels fitted for destruction*; Rom. 9. 22. Two meants the Apostle sheweth shall be used in the destruction of the wicked, to effect it; *The presence or countenance*, and the glorious *Power* of the Lord, 2 *Thef.* 1. 9. The very terrour of his face, and the dreadful Majesty of his presence shall slay the wicked. The Kings of the Earth, and the great men, and the rich men, and the chief captains, and the mighty men, those who all their life time were themselves terrible, and had bene acquainted with terrours, shall then begge of the Mountaines and Rocks to fall upon them and to hide them from the Face of him that sitteth upon the Throne, and from the wrath of the Lambe. *Rev.* 6. 15, 16. *Isa.* 2. 10. whence that usuall expression of Gods resolution to destroy a people, *I will set my face against them*. O then how sore shall the condemnation of wicked men bee, when therein the Lord purposeth to declare *his strength*, the glorious strength of his own Almighty arm? Here when the Lord punisheth a people, hee only sheweth how much strength and edge he can put into the Creatures to execute his displeasure. But the extreme terrour of the last day



*God immediately punishes the wicked.* 99

VERSE I.

day shall be this, that men shall fall immediately into the hands of God himselfe, who hath said, *Vengeance belongeth unto me, and I will recompence,* Heb. 10.30,31. And therefore the Apostle useth this exhortation against Idolaters, *Do we provoke the Lord to jealousy? Are we stronger than he?* 1 Cor. 10. 22. Dare we meet the Lord in his fury, do we provoke him to powre out *All his wrath?* Psal. 78.38. He wil at last stirre up all his wrath against the vessels that are fitted for it. And for that cause he will punish them himselfe. For there is no Creature able to bring all Gods wrath unto another, there is no vessel able to hold all Gods displeasure. The Apostle telleth us, that wee have to doe with God in his Word, Heb. 4. 13. but herein he useth the Ministry of weak men, so that his Majesty is covered, and wicked men have a vaile upon their hearts, that they cannot see God in his Word. *When thy hand is lifted up*, namely in the threatnings and predictions of wrath out of the Word, *they will not see*: for it is a worke of faith to receive the word as Gods Word, and therein before-hand to see his Power, and to hear his Rod, Mich. 6. 9. Other men belie the Lord, and say it is not he. But though they will not acknowledge that they have to do with God in his Word, though they will not see when his hand is lifted up in the preparations of his wrath, yet they shal see and know that they have to doe with him in his judgments, when his hand falleth down againe in the execution of his wrath. So the Lord exhorteth with them, Ezek. 22. 14. *Can thine heart endure, or thine hands bee strong in the dayes that I shall deal with thee?* The Prophet Isaiah resolves that question, *The sinners in Sion are afraid, fearfulness hath surprized the hypocrites,* (namely, a fearful looking for of judgment and fiery indignation, as the Apostle speakes, Hebrews 10.27.) *who amongst us shall dwell with the devouring fire, who amongst us shall dwell with everlasting burnings?*

## VERSE 1.

*Isaiah 33. 14. that is, in the words of another Prophet, Who can stand before his indignation? and who can abide in the fiercenesse of his anger? His fury is poured out like fire, and the rocks are throwne down by him, Nahum 1. 6.*

Levit. 26. 25

Hof. 12. 2.

Psal. 2. 2.

Isa. 65. 3

Confirmations of this point wee may take from these considerations: First, the quarrel with sinners is Gods owne, the controversie his own, the injuries and indignities have been done to himselfe and his own Sonne. the challenges have been sent unto himself and his own Spirit: And therefore no marvel if he take the matter into his own hands, and the quarrel so immediately reflecting upon him, if he bee provoked to revenge it by his own immediate power.

Secondly, revenge is his royalty and peculiar prerogative, *Dent. 32. 35. 41.* from whence the Apostle inferres, *That it is a fearful thing to fall into the hands of the living God, Heb. 10. 30. 31.* And there are these arguments of fearfulness in it; First, it shall be *in judgment without mercy, Jam. 2. 13.* there shall be no mixture of any sweetness in the cup of Gods displeasure, but all poyson and bitterness; there shall not be afforded a drop of water to a lake of fire, a minute of ease to an eternitie of torment. Secondly, it shall be *in fury without compassion*: In humane judgements, where the law of the State will not suffer a Judge to acquit or shew mercy, yet the law of Nature will force him to compassionate and grieve for the malefactor whom he must condemn. There is no Judge so senselesse of anothers miserie, nor so destitute of humane affections, as to pronounce a sentence of condemnation with laughter. But the Lord will condemne his enemies in vengeance without any pity: *I will laugh, saith the Lord, at your calamities, I will mock when your fear cometh, Prov. 1. 26.* Thirdly, it shall bee *in revenge and recompence*, in reward and proportion, that is, in a full and everlasting detestation of wicked men, the

the weight whereof shall peradventure lie heavier upon them, than all the other torments which they are to suffer, when they shall look on themselves as scorned and abhorred exiles from the favour and presence of him that made them. For as the wicked did here hate God, and set their hearts and their courses against him *in suo aeterno*, in all that time which God permitted them to sin in: so God will hate wicked men, and set his face and fury against them *in suo aeterno* too, as long as he shall be judge of the world.

Thirdly, this may be seen in the inchoations of hell in wicked men upon the earth. When the door of the conscience is opened, and that sinne which lay there asleep before, riseth up like an enraged Lion to flie upon the soule, when the Lord suffers some flashes of his glittering sword to break in like lightning upon the Spirit, and to amaze a sinner with the pledges and first fruits of hell, when he melteth the stout hearts of men, and grindeth them unto powder, what is all this but the secret touch of Gods own finger upon the conscience? For there is no creature in the world whose ministry the heart doth discern, in the estimations and invisible workings of a guilty and unquiet spirit.

Fourthly, the torments of wicked angels, whence can they come? There is no Creature strong enough to lay upon them a sufficient recompence of paine for their sin against the Majestie of God. And for the disputes of School-men touching corporal fire in hell, and the manner of elevating and applying corporal agents to work upon spiritual substances, they are but the intemperate nicities of men ignorant of the Scriptures, and of the terrour of the Lord, who is himself a consuming fire. The devils acknowledge Christ their Tormentor, and that when he did nothing but rebuke them: there was no fire, nor any other creature by him applied, but only the Majesty of his own word, power, and person, which



## VERSE 1.

Mat. 26. 37  
 Luke 22. 44  
 John 12. 27  
 Mark 14. 33, 34

wrung from them that hideous cry, *Art thou come to torment us before the time?* Mat. 8. 29.

Lastly, Consider the heaviness of Christs own soul, his agony, and sense of the curse due unto our sin when he was in the garden, the trouble, astonishment, and extreme anguish of his soul, which wrought out of his sacred body that woful and wonderful sweat; Whence came it all? We read never of any devils let loose to torment him, they were ever tormented at his presence. We read of no other Angels that had commission to afflict him; we read of an Angel which was sent to strengthen him, *Luk. 22. 43.* There is no reason to think that the fear of a bodily death, which was the only thing that men could inflict upon him, was that which squeezed out those drops of blood, and extorted those bitter and strong cries from him. There were not in his innocent soule, in his most pure and sacred body any seeds or principles of such tormenting distempers; his compassion towards the misery of sinners, his knowledge of the guilt and cursednesse of sin, was as great at other times as now: What then could it else be, but the weight of his Fathers justice, the conflict with his Fathers wrath against the sins of men, which wrought such extremity of heaviness in his soul? As he was our security, he stood in our stead; that which was done to the green tree, should much more have been done to the dry: if God laid upon him the strokes which were due unto our sin, how much more heavy shall his hand be upon those whom he thoroughly hateth?

But shall not then the Angels be executioners of the sentence of Gods wrath upon wicked men? I answer, The Angels shall have their service in the coming of the Lord. First, as *Attendants*, to shew forth the Majesty and glory of Christ to the world, *2 Thes. 1. 7. Mat. 24. 31.* Secondly, as *executioners of his Will*, which is to gather together the Elect and the Reprobate, to bind

up

up the wicked as sheaves or faggots for the fire, *Mar. 13. 30. & 24. 31.* But yet still the Lord interposeth his own power. As a Schoollmaster setteth one scholer to bring forth another unto punishment, but then he layeth on the stripes himself.

But why is it said that the Father shall put Christs enemies under his feet? Dost not Christ himself do it as well as the Father? yes doubtless. *God hath given the Sonne authority to execute Judgment also,* and put into his hands a rod of Iron, to dash his enemies to pieces like a Potters vessel; for, *Whatsoever things the Father doth, these also doth the Sonne likewise.* *Joh. 5. 19. 27. Psal. 2. 9.* But we are to note, that the subjecting of Christs enemies under his feet is a *work of divine power.* And therefore though it be attributed to Christ as an Officer, yet it belongeth to the Father, as the fountain of all divine operations. So God is said to have set forth his Sonne as a propitiation, *Rom. 3. 25.* and yet the Son came downe and manifested himselfe, *Phil. 2. 7, 8. Heb. 9. 16.* The Father is said to have raised him from the dead, *Acts 2. 32. Rom. 6. 4.* and yet the Son raised himself by his owne power, *Joh. 10. 18.* The Father is said to have set Christ at his own right hand in heavenly places, *Ephes. 1. 20.* and Christ is said to have sate downe himselfe on the right hand of the Majesty on high, *Heb. 1. 3 & 10. 12.* The Father is said to give the Holy Ghost, *Joh. 14. 16.* and yet the Son promiset to send him himself, *Joh. 16. 7.* so here though the Son have received power sufficient to subdue all his enemies under his feet (for he is able to subdue all things unto himself, *Phil. 3. 21.*) yet the Father, to shew his hatred against the enemies of Christ, and his consent to the victories of his Son, will likewise subdue all things unto him, *1 Cor. 15. 27, 28.*

O then that men would be by the terror of the Lord perswaded to fly from the wrath to come, to consider the weight of Gods heavy hand, & when they see such a

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storme coming to hide themselves in the holes of that Rock of mercy. It is nothing but Atheisme and infidelity which bewitcheth men with desperate senselesnesse against the vengeance of God. And therefore as the Lord hath seconded his Word of Promise with an oath, that they might have strong consolation who flie for refuge to lay hold on the hope which is set before them, Heb. 6. 17, 18. So hath he confirmed the Word of his threatnings with an oath too. *If I lift up my hand to heaven and say, I live for ever — I will render vengeance to mine enemies, I will reward them that hate mee, Deut. 32. 40, 41. And againe, The Lord hath sworn by the excellencie of Jacob, surely I wil never forget any of their works, Amos. 8. 7. And againe, I have sworn by my self, that unto me every knee shall bow, Isai. 45. 23.* And this he doth, that secure and obdurate sinners might have the stronger reasons to flie from the wrath which is set before them. *O nos miseros, qui nec juranti Deo credimus!* How wonderfull is the stupidity of men, that will neither believe the words, nor tremble at the oath of God? He warneth us to flie from the wrath to come, and we make haste to meet it the rather: wee fill up our measure, and commit sinne *with both hands greedily*; with unclean and intemperate courses, we bring immature deaths upon our selves, that so we may hasten to hell the sooner, and make trial whether God be a liar or no. For this indeed is the very direct issue of every profane exorbitancy which men rush into. Every man hath much Atheism in his heart by nature, but such desperate stupidity doth wonderfully improve it, and bring men by degrees to the hellish presumption of those in the Prophets, *The Lord will not do good, neither will he doe evil; It is not the Lord, neither shall evil come upon us; the Prophets shall become minde, and the word is not in them. The dayes are prolonged and the vision shall faile; this man prophesieth of things as farre of, of doomes day, of things which shall*

Jer. 5. 13, 12.

Ezek. 12. 22.



shall be long after our time. Unto these men, I say, in the words of the Apostle, though they sleep, and see nothing, and mock at the promise of Christs coming; yet *their damnation sleepeth not*, but shall come upon them soone enough, even like an armed man. *Be not ye mockers*, saith the Prophet, *lest your hands be made strong*. Atheisme, and scorne of Gods judgments will make him bind them the faster upon us, he will get the better of the proudest of his enemies. We may mock, but *God will not be mocked*. He that shooteth arrowes against the Sunne, shall never reach high enough to violate it, but the arrowes shall returne upon his own head. Contempt of God, and his threatnings, doth but tye our damnation the faster upon us, and make our condition the more remediless. The rage and wrestling of a beast with the rope which bindes him, doth make the knot the faster. Nay, there is no Atheist in the world; but some time or other feeleth by the horrors of his owne bosome, and by the records of his own conscience, that there is a consumption decreed, and a day of slaughter coming for the buls of Bashan.

Againe, others I have knowne acknowledged indeed the terrour of the Lord, but yet goe desperately on in their presumptions, and that upon two other dangerous downfalls: First, they thus argue, peradventure I belong to Gods Election of grace, and then he wil fetch mee in in his time, and in the mean time his mercy is above my sins, and it is not for me to hasten his worke till he will himselfe. O what a perversenesse is this, for the wickednesse of man to perturb the Order of God? His Rule is; that we should argue from a holy conversation to our Election, and by our diligence in adding one grace unto another, to make it sure unto our selves; not to argue from our election to our calling, nor to neglect all diligence till our Election appeare. It is true, the mercy of Christ is infinitely wider than the very rebellions of men,  
and

VERSE I.

2 Pet. 2.3

Isa. 28.22

Gal. 6.7,8

2 Chre. 36.16.

## VERSE I.

*Medium interim  
furantur tempus  
& commeatum  
faciunt delin-  
quendi. Tertul.  
Jon. 3. 8, 9.*

Joel 2. 12, 14

Zech. 2. 3

1 Cor. 15. 32

and it may be he will snatch such a wicked disputer as this, like a brand out of the fire. But then know withal, that every desperate sin thou dost now wilfully run into, will at last cost thee such bitter throes, such bloody tears, as thou wouldst not be willing with the least of them to purchase the most sweet and constant pleasure which thy heart can now delight in. And in the meane time it is a bold adventure upon the patience of God, for any man, upon expectation of Gods favour, to steal time from his service, and to turn the possibility of the mercy of God into an occasion of sinning. The Ninivites gathered another conclusion from those premisses; *Let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from their evil way, and from the violence which is in their hands; and the ground of this resolution was this, who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?* And the Prophets teach us to make another use of the possibility of Gods mercy; *Rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kinnesse, and repenteth him of the evil. Who knoweth if he wil return and repent, and leave a blessing behind him? &c.* And again, *Seek ye the Lord all ye meek of the earth, seek righteousness, seek meeknesse, it may be ye shall be hid in the day of the Lords anger.* But then secondly. There are not wanting desperate wretches who will thus hellishly argue against the service of God. It may be, the decree is gone forth, and I am rejected by God, and why should I labour in vaine, and go about to repeal his will, and not rather, since I shall have no heaven hereafter, take the fill of mine owne wayes and lusts here? Thus we find the wicked Epicures conclude, *We shall dye to morrow, and therefore let us eat and drink to day.* Nay, but who art thou, O man,

man, who disputest against God? who rather chusest to abuse the secrets of God, that thou mayst dishonour him, then to be ruled by his revealed will that thou mayst obey him? *Let the potsherd strive with the potsherd of the Earth*, but let not the Clay dash it selfe against him that made it. Remember and tremble at the difference which our Saviour makes even amongst the wicked in hell. *It shall be easier for Sodom and Gomorrah, and for Tyre and Sidon in the day of Judgement, then for those Cities which have heard and despised him.* Wicked men are treasuring up of wrath, and hoording up of destruction against their own souls; every new Oath or blasphemy, heapes a new mountain upon their conscience; every renewed act of any uncleannesse plungeth a man deeper into hell, giveth the diuel more holdfast of him, adds more fuel unto his Tophet, squeezeth in more dregs and woful ingredients into the cup of astonishment which he must swallow. Doubtlesse, a sinner in hell would account himselfe a blessed creature, if he did not feel there the weight and worme of such and such particular sinnes, which with much easinesse he might have forborn; nay, which without pain and labour he could not commit. We see *Drives* in hell begged for but a drop of water to cool his tongue in that mighty flame. Now suppose a man to lye in a burning furnace; what great comfort could he receive from but a drop of water against a furnace of fire? Certainly the abatement of so much pain as the constant continuance of one drop of water would remove, could in no proportion amount to the taking away the punishment of the smallest sin, of the least idle word, or unprofitable thought: and yet in that extremity there shall not be allowed a drop of refreshment against a lake of fire. O that men would therefore in time consider what a woful thing it is to fall in to the hands, and to rowze up the jealousie of the living God: that because he will do thus and thus unto obdurate



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obdurate sinners, they would therefore in time humble themselves under his mighty hand, and prepare to meete him in the way of his judgments. For certainly no sooner doth the heart of a sinner yeild to God, but he meeteth him in his return, and preventeth him with goodnesse; his heart likewise is turned within him, and his repentings are kindled together. With much more delight will hee put a man into the armes of Christ, than force him under his feet. *He doth not afflict willingly, nor grieve the children of men; he taketh no pleasure in the death of a sinner, but he delighteth in mercy.*

The last thing observed, was the *Manner of this victory*; expressed in those words, *Ponam, and ponam scabellum.* To put, and to put as a stoole under Christs feete. Now this expression, that the conquest of Christs enemies shall bee but as the removing of a stoole into his place, noteth unto us two things:

First, *The easinesse of Gods victory over the enemies of Christ.* They are before him as nothing, lesse than nothing, the drop of a bucket, the dust of a balance, a very little thing. What thing is heavier than a mountaine, what thing easier than a touch, what lighter than chaffe, or softer then wax? and yet they who in the eyes of men are as strong and immoveable as mountaines, if God but touch them, they shall be turned into chaffe, and flow at his presence. If a man had a deadly pestilence and of infallible infection, how easily might that man be avenged on his enemy with but breathing in his face? Now the breath of the Lord is like a streame of brimstone to devoure the wicked. As easily as fire consumeth flax or stubble, as easily as poyson invadeth the spirits of the body, as easily as a rod of iron breaketh in pieces a potters vessel, as easily as a burdensome stone bruise that which it falls upon; so, and much more irresistibly doth the wrath of the Lord consume his enemies.

Isa. 41. 15.

Isa. 64. 3.

Isa. 30. 33.

Isa. 27. 4.

Isa. 47. 14.

Zech. 12. 3, 6

Psal. 2. 9.

No

Not to insist long on so certaine and obvious a truth. Farre easier wee know it is to destroy, than to build up, there is no such art required in demolishing, as there is in erecting of an edifice; those things which are long and difficultly growing up, are suddenly extinguished. Since therefore God had power and wisdom to make the Creature, no wonder if hee can most easily destroy it.

Again, Gods power is as it were set on by his jealousy and fury against sinners. Anger (we know) is the whetstone of strength, in an equality of other terms, it will make a man prevaile. Nothing is able to stand before a fire which is once enrag'd. Now Gods displeasure is kindled, and breaketh forth into a flame against the sins of men, *Deut. 29.20.* like a devouring Lion, or a bereaved Beare, like the implacable rage of a jealous man, so doth the fire of the Lords revenge break forth upon the enemies of his Sonne.

Adde hereunto our disposition and preparednesse for the wrath of God. Strength it selfe may be tired out in vaine upon a subject which is incapable of any injurie therefrom. But if the paw of a Bear meet with so thinne a substance as the kall of a mans heart, how easily is it torne to pieces? Every action is then most speedily finished, when the subject on which it workes is thereunto prepared. Farre easier is it to make a print in waxe than in Adamant, to kindle a fire in dry stubble, than in green wood. Now wicked men have fitted themselves for wrath, and are the procurers, and artificers of their own destruction. They are vessels, and God is never without treasures of wrath, so that the confusion of a wicked man is but like the drawing of water out of a Fountaine, or the filling of a bagge out of a heap of treasure.

Lastly, adde hereunto our destitutenesse of all help and succour. Even fire amongst pitch might be quenched, if a man could powre downe water in abundance upon it.

But

VERSE. I.

*Corpora tarda  
augescunt cito  
extinguuntur.  
Tac.*

*Hof. 13.7,8*

*Prov. 6.34.*

*Cant. 8.6.*

*Ezek. 36 5.*

*Rom. 9.22*

*Isa. 3.9.*

*Jer. 2.17*

*Jer. 4.18*

*Hof. 13.9.*

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But the wicked shall have no strength either in or about them to prevent or remove the wrath to come. Here indeed they have some helps (such as they are) to stand out against God in his Word. Wealth and greatnesse to be the provisions of their lusts, the countenance of the wicked world to encourage them in their wayes; Satan and the wisdom of the flesh to furnish them with arguments, and to cast a varnish upon uncleannesse: but when the Lion comes, the shepherd can doe the sheepe no good; when the fire comes, the rotten post shall perish with the varnish which covered it. Hee that was here strong enough to provoke God, shall at last bee bound hand and foot, and so have no faculty left either to resist him, or to ruine from him.

There is a foolish disposition in the hearts of men to thinke that they shall ever continue in that estate which they are once in. The proud and wicked man hath said in his heart, *I shall never be moved, I shall never be in adversity. God hath forgotten, he hideth his face, he will never see it.* And the Prophet David was overtaken with this grosse error, *I said in my prosperity I shall never be moved.* This was the vaine conceit of the foole in the Gospel, *Thou hast much laid up for many yeers, take thine ease, eat, drinke, and be merry.* This ever hath beene the language of secure and wicked men, *No evil shall come upon us, I shall have peace though I walke in the imagination of mine heart. To morrow shall bee as this day, and much more abundant.* And so also in afflictions; *Hath the Lord forgotten as bee gracious, and shut up his loving kindnesse in displeasure? from day even to night wilt thou make an end of mee. I said, my hope is lost, and I am cut off for my part. I shall never overcome such an affliction, I shall never breake through such a pressure.* And both these come for want of faith touching the power of God to subdue all enemies under Christs feete. If men would but consider how easily God can breake downe all

Psal. 10. 6, 11

Luke 12. 19

Mic. 3. 11

Deut. 29. 19

Isai. 56. 12

Isai. 38. 12

Ezek. 37. 11



# God can easily destroy the wicked.

III

VERSE I.

all their cob webs, and sweep away their refuge of lies; how easily hee can spoile them of all the provisions of their lusts, and leave them like a Lamb in a large place; they would be more fearfull of him, and lesse dote upon things which will not profit; they would take heed how they abuse their youth, strength, time, abilities, as if they had a Spring of them all within themselves; and consider, that their good is not in their owne hand, that the scithe can get as well through the greene grass as the dry stubble; that consuming fire can as well melt the hardest metal, as the softest wax. What is the reason why men in sore extremities make strong resolutions, and vow much repentance and amendment of life, and yet as soone as they are off from the rack, returne againe to their vomit, and wallow in their wonted lusts; but because their sense made them feele that then, which if they had faith they might still perceive, and so still continue in the same good resolutions, namely, that Gods hand was near unto them? But what? *is not God a God as farre off, as well as neer at hand?* doth he not say of wicked men, that in *the fulnesse of their sufficiency they shall bee in straites*? Cannot hee blast the Corne in the Blade, in the Harvest, in the Barne, in the very mouth of the wicked? Did hee not cut off *Belsazzar* in his cups, and *Herod* in his robes, and *Babylon* and *Tyrus* in their pride, and *Haman* in his favour, and *Jezabel* in her paint? Have but faith enough to say, I am a man, and therefore no humane events should bee strange unto mee, and even that one consideration may keep a man from outrage of sinning. It may be I have abundance of earthly things, yet am I stil but a gilded pottsherd: It may bee I have excellent endowments, but I have them all in an earthen vessel. And shall the pottsherd strive with the potter, and provoke him that made it? This would teach us to feare and tremble at Gods Power. Though wee looke upon death and judgement as a-farre off, yet God can

Job 20.22

Amos 4.7

Hos. 12.9

Hag. 1.9

Hos. 9.2

Psal. 78.30, 31

## VERSE 1.

2 Pet. 2. 1  
 Heb. 6. 8  
 Hof. 8. 1  
 Zech. 5. 1  
 Hof. 5. 7  
 Hof. 10. 15.  
 Isa. 47. 9.  
 Eccl. 8. 12, 13.

can make them neer when he will, for he hath said that the damnation of wicked men is *swift*, and that they are *neer unto cursing*. His judgements are like *lightning*, and have *wings suddenly* to overtake a sinner. He requires but a *month*, nay but a *morning*, nay but a *moment* to consume his enemies, and bring desolation upon those who said they should sit as a Lady for ever, and did never remember the latter end. *Though a sinner doe evil an hundred times, and his dayes be prolonged*, namely by the patience and permission of God, in whose hands his dayes are, yet it shall go well at last onely with those that fear God; The wicked are not able to prolong their own dayes.

Againe, for Afflictions and Temptations, it is a great fruit of the infidelity of mens hearts, and a foolish charging and chiding of our Maker, to accompt our selves swallowed up of any present pressure. If we did but consider that it is as easie with God to subdue our enemies, and to rebuke our afflictions, as it is with us to put a stoole under our feete, we would then learne to waite on him in all our distresses, and when we cannot answer difficulties, nor extricate our selves out of our owne doubts or fears, to conclude that his thoughts are above our thoughts, and his wayes above our wayes, and so to cast our selves wholly upon his power. Tis an argument which the Lord every where useth to establish his Church withall: *Fear not the fear of men, nor bee afraid, but sanctifie the Lord of hosts himselfe, and let him be your fear. Who art thou, that thou shouldst be afraid of a man that shall dye, and of the Sonne of Man which shall be made as grasse; and forgettest the Lord thy maker, and hast feared every day because of the fury of the oppressor? And where is the fury of the oppressor? If it be marvellous in the eyes of the remnant of this people, should it bee marvellous in mine eyes, saith the Lord of Hosts? Behold, I am the Lord the God of all flesh, is there*

Isa. 55. 8, 9

Isa. 8. 12, 13.

Isa. 51. 12, 13

Zech. 8. 6, 7

any

VERSE 1.

any thing too hard for me? Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Hee shall be as a tree planted by the waters, which shall not bee carefull in the year of drought. When the poor and needy seeke water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. Though the fig-tree shall not blossome, neither shall fruit bee in the vines, the labour of the olive shall faile, and the fold shall yeeld no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoyce in the Lord, I will joy in the God of my salvation. Hee is able to doe abundantly above all that wee can ask or thinke. God would never so frequently carry men to the dependance upon his power, if they were not apt in extremities to judge of God by themselves and to suspect his power.

Secondly, as this Putting of Christs enemies like a shoole under his feet noteth Easinesse, so also it noteth Order or Beauty too. When Christs enemies shall bee under his foote, then there shall bee a right Order in things, then it shall indeed appear that God is a God of Order; and therefore the day wherein that shall be done, is called the Time of the restitution of all things, Act. 3. 21. The putting of Christs enemies under his seete is an Act of justice, and of all other, Justice is the most orderly vertue, that which keepeth beauty upon the face of a people, as consisting it selfe in a symmetric, and proportion. Again, every thing out of its own place is out of order, but when things are all in their proper places and due proportions, then there results a beauty and comelinesse from them. In a great house there are many vessels, some of wood and brasse, others of gold and silver, some for honourable, others for base and sordid uses; Now if all these were confusedly together in one room, a man would conclude that things were out of order, but when the plate is in one place, the brasse and wood in another,

Jer. 32. 27.  
Gen. 18. 14.  
Jer. 17. 7, 8.  
Isa. 4. 17, 18  
Hab. 3. 17, 19

τὸ δὲ δίκαιον καὶ  
μὴδὲν ἄλλο,  
τὸ δὲ δίκαιον  
καὶ τὸ δίκαιον  
καὶ τὸ δίκαιον.  
Arist. Ethic. lib.  
5. cap. 1.



V  
VERSE 1.

another, wee acknowledge a decency and cleanliness in such a house. Let a body be of never so exact temperature, and delicate complexion, yet if any member therein be misplaced, the eye in the roome of the eare, or the cheek of the forehead, there can be no beauty in such a body: So in the Church, till God set every one in his right place, the order thereof is but imperfect. Therefore when Judas was put under Christs feet, he is said to have gone *ἰς ἰδίον τόπον*, unto his own place, *Act. 1.25.*

Ezek. 18.25

Mal. 3.14.15

Why then should any man murmur at the prosperity of wicked men, or conceive of Gods proceedings as if they were irregular and unequal, as if there were no profit for those who walk mournfully, but the proud, and wicked workers were set up? This is to revile the workman while hee is yet in the fitting of his worke. The pieces are not yet put together in their proper joints, and therefore no marvel if the evennesse and beauty of Gods workes be not so plainly discovered. For every thing is *beautiful in its time*; what though the corne in the field hang downe the head, and the weeds seem to flourish and overtop it; stay but till the harvest, and it will then appeare which was for the garner, and which for the fire. Go into the Sanctuary of the Lord, and by faith lookes unto the day of the revelation of Gods righteous judgments, and it will appeare *that the wayes of the Lord are right though the transgressors stumble in them*, or be offended at them.

Hos. 14.9

Secondly, from hence every man may learn how to bring beauty and order into himselfe, namely, by subduing those enemies of Christ, those lusts and evil affections which dwell within him. Lawes wee know are the ligaments and sinews of a State, the strings as it were, which being touched and animated by skilful governors, do yeeld that excellent harmonie which is to be seene in well constituted common wealths; the more they prevaile, so much the more unitie is preserved and faction abated.

# What is to be under Christs feet.

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abated, and community cherished in the mindes of men. Even so where the Scepter of Christ, the Law of the minde, the roiall Law of Liberty and grace do more prevaile over the lusts of the heart, by so much the more excellent is the harmonie and complexion of such a soule.

Now the last thing in this verse is, *Scabellum pedibus eius*, A steele under thy feet. Things are under Christs feet two manner of wayes: Either by way of subjection, as *Servants* unto him; and so he hath dominion over all the works of Gods hands, and hath all things put under his feet. So the Apostle saith, that God hath set him at his owne right hand in heavenly places, saire above all principality, and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the Church. Which St. Peter expresseth in a like manner: He is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers being made subject to him. Or secondly, by way of victory and insurrection; and so all Christs enemies are put under his feet; Which is the most proper way. For the members of Christ are indeed under the head, So we finde that the sheepe of Christ are in his hands. No man shall pluck them out of my hand. And the Lambs of Christ are in his arms; and hisome. He shall gather the Lambs with his arme, and carry them in his bosome. But the enemies of Christ are under his feet to be trampled upon, till their blood be squeezed out, and his garments stained with it. All the multiplied multitudes of the wicked in the world shall be put as so many Clusters of ripe grapes to be cast into the great wine-presse of the wrath of God, and to be troden by him who went forth on a white horte conquering and to conquer, till the bloud come out of the wine-press even unto the

VERSE 1

Psal. 8.6

Eph. 1. 21, 22

1 Pet. 3. 22

John 10. 28

Esa. 40. 11

Esa. 63. 1, 3

Joel 3. 13, 14

Revel. 14. 20

VERSE I. horse bridles. And this is an usual expression of a total victory in holy Scripture, the laying of an adversary even with the ground, that he may be chruſhed and trampled upon. This was the curſe of the Serpent, that he ſhould crawl with his belly upon the duſt of the earth, and that the ſeed of the woman ſhould bruize his head. And it is the curſe of Gods enemies, that they ſhould lick the duſt, and that the feet of the Church and the tongue of her dogs ſhould be dipped in the blood of her enemies. Thus David put the people of *Rabbah* under harrowes; and *Jehoiadab* put *Jezabel* under his horſes feet. And therefore the Church chuſeth that phraſe to expreſſe the greatneſſe of her calamity by. The Lord hath trodden under foote all my mighty men in the miſt of me; he hath called an aſſembly againſt me to craſh my young men. The Lord hath trodden the Virgin, the Daughter of Juda as in a wine-preſſe.

Gen. 3. 14.  
Luke 10. 19  
Rom. 16. 20.  
Pſal. 68. 23

2 Sam. 12. 31  
2 Kings 9. 33  
Lam. 1. 15

Heb. 5. 8  
Heb. 2. 17, 18

Now this putting of Christs enemies as a ſtoole under his feet, notes unto us in regard of Chriſt two things: Firſt, his *Reſt*; and ſecondly, his *Triumph*. To ſtand, in the Scripture Phraſe (as I have before obſerved) denoteth *Ministry*, and to *ſit*, *Reſt*; and there is no poſture more eaſie than to ſit with a ſtoole under ones feet. Til Christs enemies then be all under his feet, he is not fully in his *Reſt*. It is true, in his own perſon he is in *Reſt*, he hath finiſhed the worke which was given him to doe, and therefore is entred into his *reſt*. He hath alreadie aſcended up on high, and led captivity captive; yet in his members he ſtill ſuffers, though not by way of paine or paſſion, yet by way of *Sympathy* or compaſſion, he is touched with a feeling of our infirmities, Heb. 4. 15. As by the things which he ſuffered, he learned *obedienc* towards God, ſo by the ſame ſufferings he learned *compaſſion*, and thereupon mercy and fidelity towards his members; for no man can be more tenderly faithful in the buſineſſe of another, than he who by his owne experience



perience knoweth the consequence and necessity of it. And therefore he is said to be *afflicted* in all the *afflictions* of his people. And the Apostle teils us, that the *afflictions* of the Saints fill up the remainders, or that which is behind, of the sufferings of Christ; for as the Church is called the *fulnesse of Christ*, who yet of himself is so full, as that he filleth all in all (neither doth the Church serve to supply his defects, but to magnifie his mercy:) so the Churches sufferings are esteemed the fulnesse of the sufferings of Christ, although his were of themselves so full before, as that they had a *Consummation*, to seal up both their measure and their merit. And therefore our sufferings are called his, not by way of addition, or improvement unto those; but by way of honour and dignity unto us, they shew Christs compassion towards us, and our union and conformity to him; but no way either any defect of vertue in his, or any value of merit in ours; or any Ecclesiastical treasure or redundancy out of a mixture of both: very profitable they are for the edification of the Church, but very base and unworthy for the expiation of sin: very profitable for the comfort of men, but very unprofitable to the Justice of God. So then, though Christ rest from suffering in himselfe, yet not in his Saints; though the Serpent cannot come to the head, yet it is still bruising of his heele. Here then the Apostles inference is good, there remaineth therefore *rest* unto the people of God, and that such a glorious rest as must arise out of the ruine of their enemies. When the wicked perish, they shall see it, and rejoyce, and shall wash their feet in the blood of their adversaries. The revenge of God against his enemies is such, as shall bring an ease with it: *Ab, saith the Lord, I will ease me of mine adversaries, I will avenger mee of mine enemies. Isa. 1.24.* This is the comfort which the Lord giveth his people, that they shall be full, when their enemies shall be hungry, and that hee

VERSE I.

Isaiah 63.9  
Col. 1.14

Isaiah 65. 13  
66.5

VERSE VI.

2. Thess. 1. 6. 7.

1. Pet. 4. 13.

1. Cor. 6. 2. 3.

Alex. ab Alex.

Gen. dier. lib. 6.

cap. 6.

Rofn. Antiq.

Rom. 1. 10. 6. 29.

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will appear to their joy, when their enemies shall be ashamed.

This must teach wicked men to take heed of persecuting the members of Christ, for they therein are professed enemies to him: whom yet they would seem to worship. This is certain, that all the counsels and resolutions which are made against the subjects or Lawes of Christs Kingdom, are but vain imaginations which shall never be executed. He will at last avenge the quarrel of his people, and in spite of all the power or malice of hell, make them to sit *actually* in heavenly places with him, whom he hath *virtually* and representatively carried thither already. And it should comfort the faithful in all their sufferings for Christs sake: Because hereby they are, First, *Conformable* unto him. Secondly, they are *Associates* with him. Thirdly, they are assured that they are in a way to rest: for saith the Apostle, it is just with God to recompence tribulation to them that trouble you; and to you who are troubled rest, when the Lord Jesus shall be revealed from heaven. And in as much, saith S. Peter, as you are partakers of Christs sufferings, when his glory shall be revealed, ye shall be glad also with exceeding joy. And this joy shall be so much the greater, because it shall grow out of the everlasting subjection of the enemy under Christs feet, and those whom here they persecuted and despised, shall there with Christ be their Judges.

Secondly, As it doth the rest, so likewise the *Triumph of Christ*, when he shall set on the neck of his enemies. The Apostle saith, that he *triumphed* over them in his *Crosse*, Col. 2. 15. And there are two words which have an allusion unto the former of Triumph, *Expoliation* and *Publication*, or representation of the pomp unto the world of the Faithful. He *spoiled principalities and powers*, that is, He took from them all their armour wherein they trusted, and divided the spoiles, Luke 11. 22. The armour of Satan was principally the hand

writing

writing of the Law which was against us, or contrary unto us; so long as we were under the full force and rigour of that, so long we were under the possession and tyranny of Satan. But when Christ nailed that unto the Crosse, and took it out of the way, then all the other panoply of Satan was easily taken from him: he was then spoiled of all his weapons and provisions of lust; for the World; and therewithal the things which are in the World, were unto us crucified in the Crosse of Christ. So that now by Faith in him we are able to overcome the World; to value it aright, to esteem the promises thereof thin and empty, and the threatnings thereof vaine and false; the treasures thereof baser then the very reproaches of Christ, and the afflictions thereof not worthy to be compared with the glory which shall be revealed in us; as being in their measure but light and but momemtary in their duration. The power and wisdom of Satan was likewise in the Crosse of Christ most notably befooled and disappointed; for when he thought that he had now swallowed up Christ, he found allook under that bait, he found that which neither himself, nor any of his instruments could have suspected; that Christ crucified was indeed the wisdom of God; and the power of God; and that through death he chose to destroy him who had the power of death. *1 Cor. 1.24. Heb. 2.14.* Again, he made a *show* of publick representation of his victory, and of these his spoiles openly unto the world. As the Crosse was his triumphal chariot; so was it likewise *seculum pompa*, the pageant, as it were; and table of his spoiles. For though to a carnal eye there was nothing but ignominy and dishonour in it, yet to those that are called, there is an eye of faith given to see in the Crosse of Christ Hell disappointed, Satan confounded, his kingdom demolished, the earthly members of the old man crucified, affections and lusts abated, and captivity al-

VERSE 11.

Gal. 6.14

1 John 5.4,5

Heb. 11.26.

Rom. 8.18



VERSE Y.

ready led captive. And indeed what triumph of any the most glorious Conqueror was ever honoured with the opening of graves, the resurrection of the dead, the conversion of enemies, the acclamation of mute and inanimate creatures, the darkness of the Sun, the trembling of the earth, the compassion of the rocks, the amazement of the world, the admiration of the Angels of heaven, but only this triumph of Christ upon the Cross? And if he did so triumph there, how much more at the right hand of the Majesty on high, where he is crowned with glory and honour; and at that great day, which is therefore called the day of the Lord Jesus, because he will therein consummate his triumph over all his enemies, when he shall come with the attendance of Angels, in a chariot of fire, with all the unbelievers of the world bound before his Throne, and with the clamor, applause and admiration of all the Saints.

And this is a plentiful ground of comfort to the faithful in all their conflicts with Satan, sin, temptations, or corruptions, they fight under his protection, and with his Spirit, who hath himselfe already triumphed, who accounteth our temptations his, and his victories ours; who turned the worst perplexities which the world shall ever see, into a Doctrine of comfort unto his Disciples, *Luke 21. 25, 28.* When ever then we are assaulted with any heavy temptation to discomforts, fears, fainting, weariness, despair, sinful conformities, or the like; let us not tisse over our own store, nor depend upon any strength or principles of our own, but look only by faith unto the victories of Christ, and to this great promise which is here made unto him, as Head and Captain of the Church, by whom we shall be able to do all things, and though we were surrounded with enemies, to escape, as he did, through the midst of them all. We know the Cat *Unum magnum* in the Fable, was more worth then the Foxes thousand shifts, notwithstanding

ing all the which he was caught at the last. Our enemies come against us in armies, with infinite methods and stratagems to circumvent us, this only is our comfort, that we have *unum magnum*, one refuge which is above all the Wisdom of the enemy, to climb up unto the Cross of Christ, and to commit the keeping of our souls unto him, out of whose hands no man can take them. When *David* went forth against *Goliath*, he did not grapple with him by his own strength, but with his sling and his stone at a distance overthrew him. It is not good to let Satan come too close unto the soul, to let in his temptations, or to enter into any private and intimate combat with him (this was for our Captain only to do, who we know entered into the field with him, as being certain of his own strength) but our only way to prevail against him, is to take faith as a sling, and Christ as a stone, he will undoubtedly find out a place to enter in and to sink the proudest enemy. We are beset with enemies, yea, we are enemies unto our selves, the burden of the flesh, the assaults of the World, the fiery darts of Satan, treason within, and wars without, swarms of Midianites, troops of Amalekites, the Sea before us, the Egyptians behind us; sin before, Satan and the World behind, either I must run on and be drowned in sin, or I must stand still, and be hewed in pieces with the persecutions of wicked men; or I must revolt and turne back to Egypt, and so be devoured in her plagues. In these extremities the Apostle hath given us our *Unum magnum*, Look upon *Jesus*; he that is the Author, will be the finisher of our faith: It is yet but a little while, he will come and will not tarry, he is within the view of our Faith, he is within the cry of our Prayers; he *sitteth at the right hand of power*; nay, he there standeth, and is risen up already in the quarrel of his Saints, *Acts 7.56*. The nearer the Egyptian is to Israel, the nearer he is to ruine, and the nearer Israel is to deliverance. Though  
*Moses*

*David's strength*

Heb. 12.1, 2  
10.36, 37.

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## VERSE 1.

Isaiah 11.1

Zech. 3.8

Exod. 33.14, 6

Mic. 7.19, 20

Psal. 65.3

*Quod in profundum maris  
abjicitur penitus non extat.*

Theodoret.

Psal. 103.12

Isaiah 43.25

Isaiah 44.22

Mal. 3.6

Isaiah 2.11

Moses have not Chariots, nor multitudes of weapons, yet he hath a Rod, a Branch, an Angel of Gods presence, which can open the Sea, and give an issue to the greatest dangers, which can turn the enemies rage into his own ruine. There is no enemy so close, so dangerous, so unavoidable as our own lusts. Now the Lord promisseth to deale with the sins of his people, as he did with the Egyptians; we know their tyranny he subdued with many plagues, their first-borne, the strength and flower of the Land he slew before, and those who afterwards joyned themselves against his people he drowned in the bottom of the Sea; so saith the Prophet, *He will subdue our iniquities*; he wil purge them away, the power and strength of them he will abate by his Spirit; and as for those remainders therof, which are yet behind, and rebel against his Grace, he will cast all of them into the depths of the sea; that is, he will remove them utterly away from us, he wil drown them in everlasting forgetfulness, he will not only blot them out that they may not be, but he will not remember them neither, which is in some sort to make them even not to have been. And, which yet makes the assurance of all this the stronger, the ground of it all is only in God himself, his Covenant and mercy. Now though our condition alters, yet his mercy is still the same: If the root of the Covenant were in us, then as we change, that also would vary too; but the root is in Gods own grace, whose mercy is therefore without repentance in himself, because it is without reason or merit in us.

Now lastly, This *Foot-stool* under Christs feet, in regard of his enemies, noteth unto us four things. First, *The extreme shame and confusion* which they shall everlastingly suffer, the utter abasing & bringing down of all that exalteth it self against Christ. In victories amongst men, the part conquered goes many times off upon some honourable termes; at the very worst when they are led



led Captives, yet they go like men still: But to be made a stool for the Conquerour to insult over, to lick the dust like a Serpent, and move out of holes like the worms of the earth, to be so low, as not to have any further degree of calamity or dishonour left unto which a man may be debased; this is the extremity of shame. It is noted for the greatest indignity which *Bajazet* the Grand Signior ever suffered, when *Tamerlane* his adversary trampled upon his neck; and of \* *Valerian*, that cruel persecutor of the Church, that he was trod under foot by *Sapores* the *Persian* King, and after slayed like a beast. It notes the extremest degree of revenge, which hath no mixture of mercy or compassion in it. So that by this we see the enemies of Christ and his Kingdome shall be put to utter and everlasting shame: That as the faithful in that great day of their Redemption shall lift up their heads; and have boldnesse in the presence of the Lamb; so the wicked shall fall flat upon their faces and cleave unto the dust; when the books shall be unsealed, and the consciences of men opened, and the witnesses produced, and the secrets of uncleannesse revealed on the house top, and the mouths of the wicked, who here for a little while dispute against the wayes of Christ, and cavil at his commands, shall be everlastingly stopped; when men shall be like a deprehended theefe (as the Prophet speaks) then shal their faces be as ashamed, full of trembling, confusion and astonishment. The very best that are, find shame enough in sin, how much more they who give themselves over unto vile and dishonourable affections?

Secondly, Hereby is noted the burden which wicked men must bear: The foot-stool beareth the weight of the body, so must the enemies of Christ bear the weight of his heavy and everlasting wrath upon their soules. Sin in the committing seemes very light, no bigger then the cloud which the Prophet shewed his servant, but at last

VERSE I.

Psal. 72. 9  
Micah 7. 17  
Isaiah 49. 23  
Qui Constanti-  
ni toties perter-  
ruit urbem,  
Sub Tamerlano  
sella canisq; fuit  
\* Aurel. Victor  
& Eutropius.

Jerem. 2. 26  
Ezra 9. 6  
Dan. 9. 7, 8  
Rom. 6. 21

## VERSE I.

Jer. 2. 24

Match. 21. 44

Revel. 6. 16

last it gathers into such a tempest, as, if the soul make not haste, it will be swept away and overwhelmed by it. Weighty bodies do with much difference affect the sense according to the difference of places, wherein they are. That vessel or piece of timber, which when it is on the water may be easily drawne with the hand of man, on the land cannot be stirred with much greater strength. So it is with sin upon the conscience, in the time of committing it, nothing more easie; but in the time of judging it, nothing more unsupportable. A wild Ass in the time of her lusting, traverseth her wayes with much petulancy, and snuffeth up the wind at her pleasure, no man can turn her; but *in her mouth*, that is, when she is burdened with her foale, she then feeleth the event of her former lustfulnesse, and will easily be overtaken: so the wicked in sin, however for the time they may beare it out with much mirth, and cheer up their hearts in the dayes of their pleasure, yet when sin is come to the birth and so fully finished, that it is now ready to bring forth death unto the soul, they shall then find that it is but like the roll which the Prophet swallowed, sweet to the palate, but bitter in the belly; like a cup of deadly poyson, pleasant in the mouth, but torment in the bowels. *On Whomsoever the Son of man shall fall with the weight of his heavy displeasure, he will grind him to powder.* That must needs be a heavy burden which men would most joyfully exchange for the weight of rocks and mountaines to lye everlastingly upon their backs: And yet the wicked at that great day shall all in vaine begge of the mountaines and rocks to fall upon them, and to hide them from the wrath of the Lamb; shall rather chuse to live eternally under the weight of the heaviest creature in the world, then under the fury of him that sitteth up, on the Throne.

Thirdly, Herein likewise is noted the relation of a just and equal recompence unto ungodly men. The Lord useth

useth often to fit punishments to the quality and measure of the sin committed. He that on the earth denied a crumb of bread, in hell was denied a drop of water. Man who being in honor would needs affect to be as God, was thereby debased to become like the beasts that perish. *Nadab* and *Abihu* offered strange fire, and perished by strange fire from the Lord. <sup>a</sup> *Sodom* and *Gomorrah* burnt in unnatural lusts, and they were drowned in an unnatural tempest of fire. <sup>b</sup> That apostate in *S. Cyprian*, who opened his mouth against Christ in blasphemie, was immediately smitten with dumbnesse that he could not open it unto Christ for mercy. <sup>c</sup> *Enthrophius* the Eunuch, when he perswaded the Emperor to take from malefactors the benefit of refuge at the Altars, did therein prevent his owne mercy, and beg away the advantage of an escape from himselfe, the priviledge whereof he did afterwards in vaine lay hold on. And thus will Christ deale with his enemies at the Last day. Here they trample upon Christ, in his Word, in his wayes, in his members. They make the Saints <sup>d</sup> bow downe for them to goe over, and make them as the pavements on the ground. They tread under foot the blood of the covenant, and the Sanctuary of the Lord, and put Christ to shame here: and there their owne measure shall be returned into their own bosome, they shall be constrained to confesse as *Adonibezek*, as I have done, so God hath requited me. Yea, this they shall suffer from the meanest of Christ's members, whom they have insulted over. They shall then as witnesses, and as it were co-adjutors with Christ, judge the very wicked Angels, and tread them under their feet. They shall take them captives whose captives they were, and shall rule over their oppressors. All they that despised them shall bow themselves at the soles of their feet. They who gathered themselves against *Sion*, and said, let her be defiled, and let our eye see it: shall themselves be gathered as sheaves into the floor,

VERSE I.

Ο τῆς κοιλίας  
αὐτοῦ τῆς ἀμαρτίας  
καὶ τῆς  
Chryl.ost.

Hom. 20 ad pop.  
Antioch.

<sup>b</sup> Inde pœna capi-  
pit unde capis  
et Crimen. Cy-  
prian. de Lapsis.

<sup>c</sup> Socrat. Histor.  
lib 6. cap. 5. et  
Socrat. lib 8. c. 7.

<sup>d</sup> Esay 51. 23  
Heb. 10. 29

Esai. 63. 18  
Rev. 11. 2

Heb. 6. 6  
Judg. 1. 7

1 Cor. 6. 3, 3  
Rom. 16. 10

Esai. 14. 2  
Mic. 4. 11, 12, 13

Mic. 7. 10



## VERSE II

Voluntas Ha-  
mina perverte  
utendo bonis, fit  
malis: ille Ord-  
inate etiam ma-  
li utendo, per-  
manet bonus.  
Aug. Ep. 11.  
120. Sicut  
ergo ipsi benig-  
ni a'e, & pa-  
tencia, id est,  
Boni Dei male  
utuntur, dum  
non corriguntur;  
si contra, Deus  
etiam malis co-  
rum bene uti-  
tur; non solum  
ad iustitiam  
suam, quā eis  
digna in fine  
retribuet, sed  
etiam ad exer-  
citationem &  
profectum san-  
ctorum suorum,  
ut ex ipsa etiam  
malorum per-  
versitate, boni  
proficiant, &  
probenentur, &  
manifestentur.  
Idem, epist.  
141.

<sup>b</sup> 2 Tim. 2. 10.

<sup>c</sup> Isa. 10. 5, 6, 7

<sup>d</sup> Rom. 9. 17

<sup>e</sup> Matth. 18. 7.

<sup>f</sup> 1 Cor. 11. 19.

<sup>g</sup> Isa. 37. 28, 29

floor, and the Daughter of Sion shall arise and thresh them with hornes of iron, and with hooves of brasse. Then (saith the Church) see, that is, mine enemies shall see it, and shame shal cover her which said unto me, where is the Lord thy God? Mine eyes shall behold her; Now shalt thou be troden downe as the mire of the streets. Even so let all thine enemies perish O Lord; but let them which love thee be as the Sunne when he goeth forth in his might.

Lastly, herein we may note the great power and wise-  
dome of Christ in turning the malice and mischief of his  
enemies into his owne use and advantage; and in so or-  
dering wicked men, that though they intend nothing but  
extirpation and ruine to his Kingdome, yet they shall  
be useful unto him, and, against their owne wills, ser-  
viceable to those glorious ends, in the accomplishing  
whereof he shall be admired by all thoe that believe.  
As in a great house there is necessary use of vessels of  
dishonour, destinated unto sordid and meane, but yet  
daily services: so in <sup>b</sup> the great house of God, wicked men  
are his utensils and household instruments, as footstools,  
and staves, and vessels wherein there is no pleasure, though  
of them there may be good use. The <sup>c</sup> Assyrian was the  
Rod of his anger, his axe wherewith hee pruned, and  
his Saw wherewith he threatned his people. <sup>d</sup> Pharaoh  
was a vessell fitted to shew the glory and power of his  
name. <sup>e</sup> It is necessary, saith our Saviour, that offences  
come, and there <sup>f</sup> must be heresies, saith the Apostle. Be-  
cause as a skilful Physician ordereth poysonful and de-  
structive ingredients unto useful services: So the Lord by  
his wisdom doth make use of wicked mens persons  
and purposes to his owne most righteous and wonderfull  
ends, & secretly and mightily directing their wicked de-  
signes, to the magnifying of his owne power and provi-  
dence, and to the furthering of his people in faith and  
godlinesse.

VERSE 2.

**V E R S E 2.**  
*The Lord shall send the Rod of thy strength out of  
 Sion : Rule thou in the midst of thine enemies.*



His Verse is a continuation of the former touching the Kingdome of Christ, and it contains the form of its spiritual administration. Wherin is secretly couched another of the Offices of Christ, namely, his Prophetical office. For that is as it were the dispensation and execution of his regal Office in the militant Church. The sum of this administration consists in two principal things: First, in matters military, for the subduing of enemies, and for the defence and protection of his people. Secondly, in matters civil and judicial, for the government, preservation and honour of his Kingdome. And both these are in this *Psalm*: The former in the latter part of this verse, *Rule thou in the midst of thine enemies.* The other in the third verse, *Thy people shall be willing &c.* and the way of compassing and effecting in the former words of this verse, *The Lord shall send forth the Rod of thy strength out of Sion.*

Every King hath his *jura Regalia*, certaine roial prerogatives and peculiar honours proper to his own person, which no man can use but with subordination unto him. And if wee observe them, we shall finde many of them as exactly belong unto Christ in his Kingdome, as to any secular prince in his. First, unto Kings doe belong *Armamentaria publica*, the Magazines for military provision, and the power and disposition of publick armes There.

Greg. Tholos. de  
 Republ. lib. 9.  
 cap. 1.

VERSE 2.

Rom. 13. 4

1 Sam. 10. 16, 17

Gal. 6. 2

Jam. 2. 8

Jam. 1. 25

Psa. 91. 11

Prov. 10. 29

Esa. 26. 13

Rom. 13. 6, 7

Psal. 56. 8

Therefore he is said by the Apostle to *Beare the sword*, because armes properly belong unto him, and unto others under his allowance and protection. So to Christ alone doth belong, and in him onely is to be found the publick armorie of a Christian man. The weapons of our warfare are mighty onely through him. Nay, he is himselfe the armour and panoply of a Christian; and therefore we are commanded to *put on the Lord Jesus*. Againe, *via publica is via regia*; the high way is the Kings way, wherein every man walketh freely under the protection of his Sovereigne. So that Law of faith and obedience under which we are to walke, which S. Paul calleth the Law of Christ, is by S. James called *Lex Regia*, a royal Law, and a *Law of Libertie*, in which while any man continueth, he is under the protection of the promises and of the Angels of Christ. Againe, *Bona adspersionem incerti Domini*, Lands that are concealed and under the evident claime of no other person or Lord, doe belong unto the Prince, as he that hath the supreme and universal dominion in his countries. And this is most certainly true of Christ in his Kingdome, if any man can once truly say, Lord, I am not the servant of any other Master, no other King hath the rightfull dominion, or peaceable possession of my heart; he may most truly from thence inferre, Therefore Lord I am thy servant, and therefore Lord my heart is thine. True it is, Lord our God, that other Lords besides thee have had dominion over us: but now by thee onely will we make mention of thy name. Againe, *Vestigalia*, and *Census*, Tributes, and Customes, and Testifications of homage and fidelity are personal prerogatives belonging unto Princes, and as the Apostle saith, *Due unto them*, for that Ministrie and Office which under God they attend upon. So in Christs Kingdome there is a worship which the Psalmist saith is *Due unto his name*. They which came unto the Temple, which was a type of Christ, were not to



to come empty handed, but to bring Testimonies of their reverence, and willing subjection unto that worship. When *Abraham* met *Melchisedec*, a figure of Christ, as from him he received a blessing, so unto him he gave an expression of a loyall heart, the tenth of the spoiles. \*When the people of Israel entred into the land of Canaan (which was a type of Christs Church which he should conquer unto himselfe) if any people accepted of the peace which they were first to proclaime, they were to become tributaries and servants unto Israel. So it is said of *Salomon* (whose peaceable kingdome was a type of Christs after his many victories) that he <sup>a</sup> *Levied a tribute of bond-service* upon all the nations about Israel; and <sup>b</sup> that those Princes with whom he held correspondence brought unto him presents, as testimonies of his greatness and wisdom. So <sup>c</sup> when the wise men, (the first fruits of the Gentiles, after Christ exhibited) came to submit unto his Kingdome, they opened their treasure and presented him with gifts, gold, frankincense and myrrh. Againe, *Monetarum leges & valores*, the authorizing and valuations of publick coines belongeth unto the Prince onely, it is his image and inscription alone which maketh them currant. Even so unto Christ only doth belong the power of stamping and creating as it were new ordinances in his Church, nothing is with God, nor should be currant with us, which hath not his image, or expresse authority upon it. Neither can any man falsify or corrupt any constitution of his without notable contempt against his roial prerogative. Againe, *Judicium* or *potestas judiciaria*, a power of judging the persons and causes of men is a peculiar royalty, the administration whereof is from the prince as

VERSE 2.

\* *Josh. 11. 19.* For though there be an exception made of the Canaanites, *Deut. 20. ver. 16, 17.* yet I conceive the equity of that Law did even amongst them pertain to all those who did not out of hardnesse of heart stand out against Israel, but relinquishing their owne idolatries, and abominations, did willingly yeeld up their land to the possession, and their hearts to the religion of Gods People. *vid. Theodoret. qu. 15. in Josh. Aug. qu. 17. 4 in Josh. hic se-*

var in *Josh. cap. 6. quest. 43.* Et *cap. 9. quest. 8.* *Massam in Josh. cap. 6. p. 117.* *Hug. Grotium de Jure Belli lib. 2. cap. 13.* §. 4. *Per. Cuvem de Repub. Heb. lib. 2. cap. 20.* *Woods of the judicial Lawes cap. 9.* out of *Gratius. Jun. in Deut. 20. 16.* *Deut. 20. 11.* <sup>a</sup> *1 King. 4. 21.* <sup>b</sup> *1 King. 9. 21.* <sup>c</sup> *10. 10.* *Mitch. 2. 11.* *Primitia Gentium sacramentalia munera proferunt de Thesauris, &c. Egyptian. serm. de stell. & Magi. Beisson. De Reg. Persarum. l. 1. 26.*

K

the

VERSE. 27

John 5. 22, 27.

1 King. 11. 12.

1 King. 19. 18.

Liv. lib. 39.

Tacit. Ann. 1. 4.

Dionys. Hallic.

lib. 3.

Heb. 1. 9.

Psal. 45. 6, 8.

Insigne majest.

Hanc regie.

Hieron.

the fountain of all humane equity (under God) deposited in the hands of inferiour officers, who are as it were the mouth of the Prince to publish the lawes, and to execute those acts of Justice and Peace, which principally belong to his own sacred brest. And so Christ saith of himselfe, *The Father hath committed all judgement unto the Sonne, and hath given him authority to execute judgement.* Again, *In vita & necis.* A power to pardon condemned persons, and deliver them from the terror of the Lawes sentence, is a transcendent mercy, a gem which can shine only from the diadems of Princes. Now unto Christ likewise belongeth in his Church a power to forgive sinnes; it is the most sacred royalty of this Prince of peace; not onely to suspend, but for ever to revoke, and as it were, annihilate the sentence of malediction under which every man is born. There are likewise *Ornamenta Regia*, regal Ornaments, a Crowne, a Throne, a Scepter, and the like. Thus we finde the Romans were wont to lend to those forraign Kings with whom they were in league, as testimonies and confirmations of their dignity *scipionem tburneum, togam pictam, sellam curulem*, an Ivory Scepter, a royal robe, and a chaire of state. And the like honors we find in the Scriptures belonging unto Christ; that hee was crowned with *Glory and Honour*, and that hee had a *Throne* and *righteous Scepter* belonging to his Kingdome. Thus we have seene in several particulars how Christ hath his Royalties belonging to his Kingdome. Some principal of them we find in this place; a *Throne*, a *Scepter*, *Ambassadors*, *Armies* for the right dispensing of his sacred power. We will first consider the words, and then raise such observations as shall offer themselves.

First, what is meant by the *Rod of Christs strength*, or his *Strong Rod*? It notes a thing which a man may leane upon, or lay the whole weight of his body on in his wearinesse. But being spoken of Christs Kingdome, we take it for a scepter or rod of Majesty. I will not hold you with the

# The Rod of Christ out of Zion.

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VERSE 2.

Theodores.  
Arnobius.  
Aug. & Prosp.  
Euthymius.

the variety of acceptions in Expositors. Some take it for the branch that groweth out of that root of Jesse. Some for the wood of the Cross. Some for the body of Christ borne of a Virgin. Some, for the Kingdome of Christs Power, taking the sign for the thing signified. Some for the power of his mighty works and preaching. That of the Body, and of the Crosse of Christ, except by them we understand the vertue of Christ crucified, I conceive to be not so pertinent to the purpose of the Prophet. The rest agree in one. But for the more distinct understanding of the words, we may consider out of the holy Scriptures, what things were sent out of Zion. And we find there two things: First, the Word of the Lord, or his holy Gospel. The Law shall proceed out of Zion, and the Word of the Lord from Jerusalem. Mic. 4. 2. Secondly the Spirit of the Lord, which was first sent unto Zion: for at Jerusalem the Apostles were to wait for the promise of the Father. Act. 1. 4. And from thence was shed abroad into the world upon all flesh, Act. 2. 17. And both these are the power or strength of Christ. His Word, a Gospel of Power unto salvation; and his Spirit, a Spirit of Power, which is therefore called the finger and the arme of the Lord Luk. 11. 20. Matth. 12. 28. Isa. 53. 1. so by the Rod is meant the Gospel and the Spirit of Christ.

Secondly, What is meant by Gods sending this Rod of Christs strength? It notes, the manifestation of the Gospel, we knew it not before it was sent; the donation of the Gospel, we had it not before it was sent; the invitation of the Gospel, we were without God in the world, and strangers from the Covenant of promise, before it was sent. The Commission of the Dispensers of the Gospel, they have their patent from heaven, they are not to speak until they be sent.

Thirdly, what is meant by sending it out of Zion? It is put in Opposition to mount Sinai, from whence the Law was sometimes sent with thunders and fire, and much

Rom. 1. 16.  
2 Cor. 4. 7.  
10. 4.  
1 Cor. 2. 4  
2 Tim. 1. 7.



## VERSE 2.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A. 3. 26.  
A. 13. 4, 6.  
Rom. 2. 10.

Qui attenti e-  
rant, tui esse in-  
cipient. Dignare  
se Dominus i-  
nemicorum tuo-  
rum. Hieron.

terror unto the people of Israel. Ye are not come, saith the Apostle, unto the mount that burned with fire, nor unto blacknesse and darknesse, and tempest, &c. but ye are come unto mount Sion, and unto the City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels, and to Jesus the Mediator of the new Covenant, &c. Heb. 12. 18. 24. and the Apostle else-where sheweth us the meaning of this Allegorical opposition betweene Sina and Sion, between Sarah and Hagar, namely, the two covenants of the Law and of Grace, or of bondage and liberty, Gal. 4. 24, 25. Sion was the place whither the Tribes resorted to worship the Lord, the place towards which that people prayed, the place of Gods mercifull residence amongst them, the beauty of holinesse, the place upon which first the gift of the holy Ghost was powred forth, and in which the Gospel was first of all preached after Christs Ascension. We may take it by a *Synecdoche* for the whole Church of the Jewes, unto whom the Lord first revealed his Covenant of Grace in Christ.

*Rule Thou* ] that is, *Thou shalt rule*: Which is an usual forme to put the Imperative for the future Indicative. It is not a command, which hath relation unto any service: but it is a promise, a commission, a dignity conferred upon Christ.

*In the midst of shine enemies.* ] Some understand it of changing the hearts of his enemies, and converting them as captives unto his obedience. Other understand the wonderful effects of the Power of Christs Kingdome, that he can by his Word and Spirit hold up his Church in despite of all the enemies thereof round about. The Church ever was and will be pester'd with divers kindes of adversaries, Hereticks and Hypocrites, and false brethren, with profanenesse, temptations, persecutions, spiritual wickednesses; and in the midst of all these the Church of CHRIST groweth as a Lilly amongst the Thornes. Now this *In medio*, noteth two things; *Domi-*

## The Rod of Christ out of Sion.

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*nium pictum, and dominum sacrum, A perfect and full government without mutilation, without impediment, the Church being amongst the wicked as a rock in the midst of the Sea, or as a Garrison in an Enemies town, Media dominantur in urbe, is an expression of such a rule as can no way be hindered or removed. The Church of God is a burden some stone, they who go about to remove it out of that place where Christ will plant it shall be cut in pieces, though all the people of the earth should gather together against it, Zech: 1. 2, 3. A secure and confident government, so in the Scripture phrase, In the midst notes confidence and security. When the Prophet asked the Shunammite, would it thou be spoken for to the King, or to the Captain of the host? she answered, I dwell amongst mine own People, that is, I am safe and have enough already, 2 King: 4. 13. When they of the Synagogue would have cast Christ down head-long from the brow of a hill, it is said, that he passed through the midst of them, and went his way, that is, with much confidence, safety, and assurance he withdrew himself. Luke 4. 29, 30. And as the Prophet was full of security and quietness in the midst of the Syrian siege, 2 King: 6. 14, 16.*

*The words being thus unfolded, we may observe in them three of Christ's principal Regalities, Sceptrum, Solum, and Imperium. The Scepter, the Throne, and The Power or government of his Kingdom. His Scepter is the word of his Gospel, animated by the Power of his holy Spirit, and accompanied with the blessing and authority of God the Father, who sends it abroad into the world. His Throne, from whence this his Scepter is extended, Sion, the Church of the Jews; His victorious, plenary, and secure government, Rule thou in the midst of thine Enemies.*

*First, the Scepter, here is the Gospel and the Spirit of Christ, Christ is a Shepherd towards his Flock the Church.*

K 3

Church

## VERSE 2.

Church. *Isaiah 40. 11. A great Shepherd, Hebr 13. 20* that notes his *Power and Majesty* over them: and a *good Shepherd, Job: 10. 14* that notes his *care and tendernesse* towards his Sheep. Kings in the Scripture are called *Shepherds* to lead and to feed, & to govern the people. So *David* is said to have been taken from the sheepfolds, to feed *Jacob and Israel, Ps. 78. 71. 2 Samt. 5. 2.* And thus *Christ is a Shepherd and a King, I will set up one Shepherd over them, and he shall feed them, Even my servant David.—I the Lord will be their God, and my servant David a Prince among them. Ezek. 34. 23, 24.* Prophets & Teachers are in the Scripture likewise called *Shepherds, Jer: 23. 1, 4.* and so *Christ is a Shepherd and a Bishop. Ye were as sheep going astray, but now ye are returned unto the Shepherd and Bishop of your souls, 1 Pet: 2. 25.* And therefore we find in the Scripture that *Christ hath two pastoral staves, to note his great care, and double office in his Church. The Lord is my Shepherd, I shall not want.—I will fear no evill, for thou art with me, thy Rod and thy Staffe they comfort me, Psalm 23. 4. I took unto me two staves, the one I called Beauty, and the other I called Bands, and I fed the flock, Leeb: 11. 7.* So then the *Rod of Christ's strength* or his strong staff doth in these several relations note unto us three things: As it is a *staff of strength*, so it notes the *power* of Christ. As it is the *Scepter of a King*, so it notes the *majesty* of Christ. As it is the *staff of a Bishop, or Prophet*, so it notes the *care and superintendency* of Christ over his Church. So then this first particular of the *Rod of Christ's Kingdom* affords unto us three observations: First, that *Christ in his Gospel and Spirit is full of power and strength* towards the Church. Secondly, that *Christ in his Gospel and Spirit is full of Glory and Majesty* towards his Church. Thirdly, that *Christ in his Gospel and Spirit is full of care and of tendernesse* towards his Church.

First,



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First, *The word of the Gospel with the spirit is full of power and strength.* No man will deny that Christ in his own person is full of power. And as the power of a Prince is principally seen in his Laws, edicts, pardons, and gracious patents: so is the power of Christ wonderfully magnified towards the Church in his Gospel, which unto us is both a Covenant of mercy, and a law of obedience. We may observe how Christ is frequently pleased to honour his Gospel with his own Titles and Attributes. And therefore the Apostle speaks of him and his word, as of one and the same thing. *The word of God is quick and powerful*— a discernor of the thoughts and intents of the heart, neither is there any Creature which is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do. That which is the word in one verse is Christ himself in another, which hath given occasion to some learned men (without any constraining reason (as I conceive) to take the word there for the essential Word of God, or the person of Christ himself, to whom I think that appellation is not given by any of the sacred writers, but only by his beloved Disciple Saint John. We know that Christ was crucified at Jerusalem, and yet the Apostle saith, that he was crucified amongst the Galatians, certainly, in that he died *he died but once unto sin*: St. Paul could not do that himself, which he curseth others for doing, crucify again the Lord of Glory. So then at Jerusalem he was crucified in his own person, and at Galatia in the Ministry of his word. One and the same crucifying was as lively set forth in Saint Pauls preaching, as it was really acted upon Christs person: for Christ is as really present to his Church now in the spiritual dispensation of his ordinances, as he was corporally present with the Jews in the days of his flesh. And therefore I say it is that we find the same attributes given to both *Christ the power of God, and the wisdom of God; and*

Heb: 4. 12. 13.

Gal: 3. 1.

1 Cor. I. 24.

## VERSE 2.

b Rom: 1. 16.

c 1 Cor: 2. 6, 7.

d 1 Cor: 2. 8.

e 1 Tim: 1. 11.

f Act: 3. 15.

g 1 John 1. 1.

h Phil: 2. 16.

i John 5. 27.

k Joh. 12. 48.

l Luk: 1. 69, 77.

m Luk: 2. 30.

n Esay 62. 11.

o Gen: 49. 18.

p Joh: 4. 22.

q Heb: 2. 3, 3.

r 2 Cor: 3. 9.

s Act: 28. 28.

t Act: 13. 46.

u Jam: 1. 21.

v 2 Cor: 4. 6.

the Gospel else where the Power of God and the wisdom of God in a mystery to them that are perfect. *A* gainc, *d* Christ the Lord of glory, and the Gospel the Gospel of glory, or the glorious Gospel. *f* Christ the Prince of life, yea the Word of Life, and the Gospel the Word of life too. *i* Christ a Judge, and the Word of Christ a Judge too. The word which I have spoken, the same shall judge you at the last day. *y* Christ a Saviour and Salvation unto men. *Mine eyes have seen thy salvation:* And the *m* Gospel of Christ a Salvation too; we know, saith Christ to the Woman of Samaria, what we worship, *for Salvation is of the Jews.* The force of the reason leads us to understand by Salvation the Graces of God which were committed unto that People, for out of them only it is, that we know what and how to worship, and this is not usual in holy Scriptures. *n* If the Word, saith the Apostle, spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward: How shall we escape if we neglect so great Salvation, which at the first began to be spoken by the Lord? *Ec.* Where we find Salvation set in opposition to the Word spoken by Angels, which was the Law of God, or the ministry of condemnation, and therefore it must needs signify the Gospel of Christ. *Ec.* *Ye men of Israel,* saith the Apostle to the unbelieving Jews, *that the Salvation of God,* that is, the Gospel of God (as appeareth plainly in the like parallel speech in *2* another place) *is sent unto the Gentiles,* and thus they will heare it. So the Apostle saith that *the engraven Word is able to save the souls of men.* All which and many other the like particulars were unto us, that as Christ is the power and Image of his Father, so the Gospel is in some sort of Christ. For which reason the Apostle, as I conceive, calleth this Gospel the *Yea of Jesus Christ:* God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the

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*the glory of God in the face of Jesus Christ. Where is it that we behold the glory of God but in a glass? and what is that glass? but the word of God, as St. James calls it? Jam. 1. 22. Christ is not pleased any other ways ordinarily to exercise his power, or to reveal his glory, but in these ordinances of his which we dispense. Therefore he walketh in his Church with a *a sword in his mouth*, and with a *b Rod in his mouth*, to note that he giveth no greater testimony of his strength than in the Ministry of his Gospel; which is therefore sometimes called a *c sword*, a *d hammer*, a *fire*; sometimes only a *e favour of life and death*, to note the mighty working thereof, that can kill as well by a sent, as by a wound; as well by a breath, as by a blow.*

To consider this point a little more distinctly. This Power of the Gospel of Christ appears in both those regards, as it is a favor of life unto life, & as it is a favor of death unto death. Towards his Church who shall be saved, and towards his enemies who shall perish. Many wayes is the Gospel of Christ and his Spirit a Rod of strength unto his Church.

First, in their *Calling and conversion* from the power of Satan unto God. Satan is a strong man, and he is armed, hath a whole panoply and full provision of military instruments, and (which is a great advantage) hath both the first possession, and the full love of the hearts of men before Christ attempts any thing upon them. And therefore that which pulleth a man from under the paw of such a Lion, and forceth him away from his own palace, must needs be much stronger than he. And therefore the Apostle commendeth the power of the word by this argument, that it is a sword fit to overcome principalities and powers, and rulers of the darkness of this world, & spiritual wickednesses in heavenly places. Again, the old man in our nature is a strong man too a reigning King, which setteth himself mightily against the

VERSE 2.

2 Cor. 3. 18.

a Revel. 1. 16

b Esay. 11. 4

c Eph. 6. 17.

d Jer. 23. 29.

Jer. 5. 16.

e 2 Cor. 2. 16.

Luk. 11. 20, 21

Eph. 2. 2.

2 Tim. 2. 26.

Eph. 6. 12. 17.



VERSE 2.

αὐτῶν ἐπὶ τὴν  
 γῆν ἐκύρην αὐ  
 τῶν τῶν ὑψίστων  
 ἡμῶν ἐμνήσθη  
 155. Greg. Naz.  
 Orat. 1.  
 Mark 4.39.41

Isa. 57. 20.

155. Greg. Naz.  
 Orat. 1.  
 Mark 4.39.41

155. Greg. Naz.  
 Orat. 1.  
 Mark 4.39.41

Psal. 114. 5, 6.

the Word an I will of Christ, and cherisheth the disease against the remedy. And by that likewise the Apostle commendeth the power of the Gospel, that it is mighty through God to the pulling down of strong holds, and imaginations of fleshly reasonings. When Christ still'd the Winds, and the Sea with but two words, *Peace, be still*, they were exceedingly amazed at his power, and said one to another, *what manner of man is this, that even the winds and the Sea obey him?* The conversion of a man is a far greater work than the stilling of the Sea, that will sometimes be calm of it self when the fury of the wind ceaseth. The wicked indeed are like the Sea, but not at any time, but like a troubled Sea when it cannot rest. The Sea we know is subject unto several motions. An inward boyling and a quietnesse from it self, its ordinary fluxes and refluxes from the influence of the Moon, many casual agitations from the violence of the winds, and from its own wayes, one wave precipitating, impelling, and repelling another. So are the hearts of wicked men by the foaming estuasions, and excesses of natural concupiscence, by the provisions and materials of sinful pleasures by the courses of the world by the solicitations & impulsions of Satan, by a world of hourly casualties and provocations so rempestuous that they alwayes cast out upon the words and actions of men mire and dirt. Now in the dispensation of the word by the ministry of a weak man Christ stilleth the raging of this Sea, quells the lusts, correcteth the distempers, scattereth the temptations, worketh a smoothness and tranquillity of spirit in the soul of a man. Surely when this is done the soul cannot but stand amazed at its own recovery, and admire that wonderful and invincible power which could so suddenly rebuke such raging affections, & reduce them unto calmness & beauty again. *What ailed thee, O thou Sea, that thou fleddest, and thou Jordan that thou wert driven back? ye maintaines that*

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VERSE 2

*that ye skipped like Rams, and ye little bills like Lambs?*  
It is an expression of Gods power towards his people in their triumphal entrance into the Land of *Canaan*. We may apply it to the conquest and possession which the word takes of the souls of men. What ailed a man that he was driven back from his own channel, and made suddenly to forget his wonted course? What ailed those strong & mountainous lusts, which were as immovably settled upon the soul as a hill upon his base, to fly away at the voice of a man like a frightened sheep? What ailed those smaller corruptions and intemperancies, which haply had before lost their names, and were rather customs, and infirmities, than sins, to fly away like Lambs from the Word of Christ? A man went into the Church with a full tide and stream of lusts, every thick-et in his heart, every reasoning and imagination of his soul did before shelter whole flocks of evill affections: when he came out the tide was driven back, the stream turned, the center of his heart altered, his Forrest discovered, his lusts scattered and subdued. What ails this man? He hath but heard an hours discourse, the same which others hear, & their tide riseth the higher by it. Certainly these Devils were not cast out, these streams were not turned back but by the finger of God himself. When the Minister of Christ shall whisper in the ears of a dead man, whom no thunder could have awakned, and he shall immediately rise up & give glory to God, when Christ shall call men to deny themselves, to get above themselves, to hate Father and Mother, and Wife and Children, and their own Life, to sel all that they have, to crucifie, and be cruel to their own members, to pull out their right eyes, to cut off their right hands, to part from those sins which before they esteemed their choicest ornaments, and from those too which before they made their chiefest support & subsistence, to stand at defiance with allurements or dis-

con-

Act: 17.32.34

## VERSE 2.

couragements of the world, to be set up for signes and wonders, for very proverbs of scorn, and objects of hatred to those of their own house; to receive persecutions as rewards, and entertain them not with patience only but with thankfulness and rejoycing; to be all their life long in the midst of enemies, put to tedious conflicts with the powers of the world and of darknesse; to beleeve things which they have not seen, and to hope for things which they do not know; and yet maugre all this to refuse to consult with flesh and bloud, to stand still more in aw of Gods word, than of any other thing; certainly that which with the voyce of a weak man bringeth such great things to passe, must needs be *Virga virtutis, a Rod of strength*. A Rod like the Rod of Moses, which can lead us through such seas as these, to one whom we have never seen nor knowne before, *Esa 55. 5.*

Secondly, the Gospel of Christ is a *Rod of strength* in the justification of men, as it is *Sceptrum justitie*, a Scepter of Righteousnesse, a word of Reconciliation, a Gospel of Salvation, a Law of the Spirit of life, a ministration of the Spirit of life, and of Righteousnesse, an opening of prisons, & a proclaiming of liberty unto captives, in these respects likewise it is full of power. There was a mighty power in the Law of God typified in those thundrings & terrors with which it was administered upon mount *Sina*; the Apostle calleth it as *School-master* to scourge and drive us unto Christ, and the Psalmist an *iron Rod* able to break in pieces all the potsherds of the earth. And we know boyes in a School do not apprehend so much terror in the King, as in their Master. Yet in comparison of the power of the Gospel, the law it self was very *weake, and unprofitable*, able to make nothing perfect. The Power of the Law was only to destruction, the Power of the Gospel for edification. The law could only hold under him that was down

<sup>a</sup> Heb: 1. 8.

<sup>b</sup> 2 Cor: 5. 19.

<sup>c</sup> Eph: 1. 13.

<sup>d</sup> Rom: 8. 2, 3.

<sup>e</sup> 1 Cor: 3. 6, 8, 9.

<sup>f</sup> Esay 61. 1.

<sup>g</sup> Gal: 3. 24.

<sup>h</sup> Psalm: 2. 9.

<sup>i</sup> Rom: 8. 3.

<sup>j</sup> Heb: 7. 18, 19.



down before, it could never raise him up againe. Now the power is farre greater to raise than to kill, to forgive sinnes, than to bind them. Herein is the mighty *strength of Gods mercy scene, that it can passe by iniquities, transgressions and sinnes.* To preach the Gospel of Christ in his Name and Authority, is an evident argument of that plenary power which is given unto him both in Heaven and Earth. And the very dispensing of this word of reconciliation which is committed unto the Ministers of the Gospel (how basely soever the ungrateful world may esteem of them) hath honoured them with a title of as great power as a man is capable of, to be called *Saviours*, to have the custody of the keyes of heaven, ministerially and instrumentally under Christ and his Spirit, *to save the soules, and to cover the sins of men.* Now then, that word which from the mouth of a weake man is able to reconcile a child of wrath unto God, and by the words of one houre to cover and wipe out the sinnes of many yeeres, which were scattered as thick in the soules of men as the starres of the firmament, must needs be *virga virtutis, a Rod of strength.*

Thirdly, the Gospel of Christ is a *Rod of strength in the sanctification of men*, as it is *Sceptrum cum unctione*, a Scepter which hath ever an unction accompanying it. As it is a sanctifying truth, an Heavenly teaching, a forming of Christ in the soule, a making of the heart as it were his Epistle, by writing the Law therein and manifesting of the power and image of Christ in the conscience. If a man should touch a marble or adamant stone with a seale, and taking it off, should see the print of it left behinde, hee could not but conceive some wonderfull and secret vertue to have wrought so strange an effect. Now our hearts are of themselves as hard as the neather millstone; when then a holy word, so meekly and gently laid on upon them, shall leave there an impression of its own purity, when so small a thing as a graine of mustard-seede

## VERSE 2.

Exod. 34. 5.  
6, 7  
Mich. 7. 18, 19.  
Matth. 9. 6.  
Mat. 28. 18,  
19.

Obad. ver. 21.  
John 20. 23.  
1 Tim. 4. 16.  
James 5. 10.

John 17. 17  
Isa. 54. 13.  
Gal. 4. 19.  
2 Cor. 3. 2

## VERSE 2.

seed shall transform an earthly soule into its own nature: when the eyes, and hands, and mouth of Christ being in the ministry of his Word spread upon the eyes and hands and mouth of a Child; shall revive the same from death; when by looking into a glasse we shall not only have a view of our own faces, but shall see them changed into the image of another face which from thence shineth upon us, how can we but conclude that certainly that word by which such wonders as these are effected, is indeed *virga virtutis*, a Rod of strength?

Fourthly, the Gospel of Christ is a Rod of strength, in the Preservation and Perseverance of the Saints, as it is *Virga germinans*, a Rod like Aarons Rod, which blossomed, and the blossomes perished not, but remained in the Arke for a Testimony of Gods power. For as those buds, or the Manna in the Ark did not perish, so neither doth the Word of the Gospel in the hearts of the faithful. The Apostle saith, that we are kept by the power of God unto salvation, and S. Jude, that Gods power keepeth the Saints from falling; and presenteth them faultlesse before the presence of his Glory; and what is this power of God whereby he doth it, but the Gospel of Christ, which S. Peter calleth *semen incorruptibile*, uncorruptible seed; and the Spirit of Christ, which S. John calleth *semen manens*, an abiding seed? If I should see a tree with perpetual fruit, without any variation from the difference of seasons, a tree like that in Saint Johns Paradise, which every month did bring forth fruit of twelve severall kinds, I should conclude that it had an extraordinary vitall power in it: so when I finde Christ in his Word promising, and by the planting and watering of his Laborers in the vineyard, making good that promise unto his Church; That every branch bringing forth fruit in him, shall not onely be as Aarons Rod, have his fruit preserved upon him, but shall bring forth more fruit, and shall have life more abundantly; how can I but conclude, that

1 Pet. 1. 5.  
Jud. v. 24.

1 Pet. 1. 24.  
1 John 3. 9.

John 15. 2.  
John 10. 10.

that that Word which is the Instrument of so unperishable a condition, is indeede *Virga virtutis*, a Rod of strength, a Rod cut out of the Tree of life it self.

Fifthly, the Gospel of Christ is a Rod of strength in comforting and supporting of the faithfull, as it is *Virga pulchritudinis & colligationis*, a Rod of beauty and of Binding; as it is a word which doth binde that which was broken, and give unto them which mourne in *den* beauty for ashes, and the garment of praise for the Spirit of heavinesse: as it quencheth all the fiery darts, and answereth all the bloody reasonings of Satan against the soul, as it is a staffe which giveth comfort, and subsistence in the very vallye of the shadow of death. The shadow of death is an usual expreffion in the Scripture for all feares, terrors, affrightments, or any dreadfull calamities either of soul or body. The whole misery of our naturall condition is thereby signified, *Luk. 1. 79*. Many wayes doth the Prophet David set forth the extremities he had been driven unto, My bones are vexed, and dried like a porcherd, and turned into the drought of Summer; my couch swimmeth with tears, mine eye is consumed and waxen old with griefe. I am powred out like water, all my bones are out of joint, my heart is like melted wax in the midst of my bowels. Thine arrowes stick fast in me, thine hand presseth me sore, there is no soundnesse in my flesh, my wounds stink and are corrupt, I am feeble and sore broken, I have roared by reason of the disquietnesse of my heart. Innumerable evils compasse me about, I am not able to look up. Fearfulnesse and trembling are come upon me, and horror hath overwhelmed me. My soule is among Lions, I lie amongst them that are set on fire. The waters are come in unto my soule. I sinke in deep mire, the floods overflow me, &c. These all, and the like are comprehended in that one word, *The shadow of death*. And in that, it was onely the Word, and the Spirit of God which did support him; *This is my comfort*.

VERSE 2.

12. 61. 1, 3.

Psal. 23. 4.

*Shadow of death*

*See 5*

Pls 119. 50. 92.



## VERSE 2.

*in my affliction, saith he, for thy word hath quickned me. When my afflictions had brought me to the very brinke and darknesse of the grave, thy Word revived me again, and made me flourish. Unlesse thy Law had bene my delights, I should have perished in mine affliction. Now then, when I see a man upon whom so many heavy pressuress doe meete, the weight of sinne, the weight of Gods heavy displeasure, the weight of a wounded Spirit, the weight of a decayed body, the weight of scorne and temptation from Satan and the World, in the midst of all this not to turne unto lying vanities; not to consult with flesh and blood, nor to relie on the wisdom or helpe of man, but to leane only upon this word, to trust in it at all times, and to cast all his expectations upon it, to make it his onely Rod and Staffe to comfort him in such sore extremities, how can I but confesse that this Word is indeed *Virga virtutis*, a Rod of strength?*

1 Chron. 42.8.

Matth. 4.4.

1 Tim. 4.5.

Lastly, the Gospel of Christ is a Rod of strength in sanctifying and blessing of our Temporal things. As it is *Baculus Panis*, A staffe of bread; *Man liveth not by bread alone but by the Word which proceedeth out of Gods mouth*; not by the creature, but by the blessing which prepareth the creature for our use. Now it is the Word of God, namely his promises in Christ of things concerning this life as well as that which is to come, that doth sanctifie the creatures of God to those who with thankfulness receive them. The fall of man brought a pollution upon the creatures, a curse upon the stone and timber of a mans house, a snare upon his table, a poison and bitterness upon his meat, distractions and terrors upon his bed, emptinesse and vexation upon all his estate; which cleaves as fast thereunto as blacknesse to the skinne of an Ethiopian, or sinne to the soule of man. For all the creatures of God are by sinne mischievously converted into the instruments and provisions of lust. The Sunne, and

Rom. 13.14.

1 John 2.16.

all

all the glorious lights of nature but instruments to serve the pride, covetousnesse, adultery, vanity of a lustful eye. All the delicacies which the earth, air or Sea can afford, but materials to feed the luxurie and intemperance of a lustful body. All the honours and promotions of the world but fuel to satisfie the haughtinesse, and ambition of a lustful heart. That word then which can fetch out this seprosie from the creatures, and put life, strength, and comfort into them againe, must needs be *Virga virtutis*, a Rod of strength.

Secondly, the Gospel and Spirit of Christ is a rod of strength, in regard of his and his Churches enemies. Able both to repel, and to revenge all their injuries; to disappoint the ends and machinations of Satan, to triumph and get above the persecutions of men, to get a treasure which no malice nor fury of the enemy can take away, a noblenesse of minde which no insultation of the adversary can abate; a security of condition, and calmenesse of spirit, which no worldly tempests can any more extinguish, than the darknesse of a cloud, or the boisterousnesse of a wind can blot out the lustre, or perturb the order of celestial bodies; a heavenly wisdom able to prevaile against the gates of hell, and to stop the mouthes of every gain-sayer. The Word hath ever a readinesse to revenge disobedience, as the Apostle speaks; it hardens the faces of men, and armes them, that they may breake all those who fall upon them.

This power of the Word towards wicked men, sheweth it selfe in many particulars: First, in a mighty work of *Conviction*. The Spirit was therefore sent into the world to convince it by the ministry of the Gospel, which one word containeth the ground of the whole strength here spoken of; for all which the word bringeth to passe. It doth it by the conviction of the Spirit. This *Conviction* is two-fold: A *Conviction unto conversion*, whereby the hearts of men are wonderfully over-

ruled

2 Cor. 10. 6  
Jer. 1. 8, 9,  
Jer. 6. 27  
Ezek. 3. 8, 9  
Matth. 21. 44.

VERSE 2.

ruled by that invincible evidence of the Spirit of truth, to feel and acknowledge their woful condition by reason of sinne so long as they continue in unbeliefe, to take unto themselves the just shame and confusion of face which belongs unto them, to give unto God the glory of his righteous and just severity if hee should destroy them; and hereupon to be secondly by the terror of the Lord perswaded to count worthy of all acceptation any deliverance out of that estate which shall be rendred unto them. To admire, adore, and greedily embrace any termes of peace and reconciliation which shall be offered them. To submit unto the righteousness, and with all willing and meek affection to bend the heart to the Scepter of Christ, and to whatsoever forme of judicature and spiritual government he shall please to erect therein. And this magnifies the strength of this Rod of Christs Kingdome, that it maketh men yeeld upon any termes: when we see the little stone grow into a mighty mountaine, and eat into all the Kingdomes of the world; when wee see Emperours and Princes submit their necks and scepters to a doctrine at first every where spoken against, and that upon the words of a few despicable persons; and that such a doctrine too, as is diametrically contrary to the natural constitution of the hearts of men, and teacheth nothing but selfe-denial; and this for hope of reward from one whom they never saw, and whom if they had seen, they should have found by a natural eye no beauty in him for which he should bee desired; and this reward too, what-ever it be, deferred for a long time, and in the interim no ground of assurance to expect it, but onely faith in himselfe that promiseth it, and in the meane time a world of afflictions for his names sake; How can we thinke that a world of wise and of great men, should give care most willingly unto such termes as these, if there were not a demonstrative and constraining evidence of truth and goodnesse there.



in, able to stop the mouths, and to answer the objections of all gain-sayers? Of this point I have spoken more copiously upon another Scripture. Secondly, there is a *Contrition unto condemnation* of those who stand out against this saving power of the Gospel and Spirit of grace, driving them from all their strong holds, and constraining them perforce to acknowledge the truth which they doe not love. Thus wee find our Saviour disputing with the Jewes, till no man was able to answer him a word; and as hee did so himselfe, so he promised that his messengers should do so too, *I will give you a mouth and wisdom, which all your adversaries shall not be able to gain-say, nor resist*: And this promise wee finde made good; the enemies of Steven were not able to resist the Spirit by which hee spake: And Apollos mightily convinced the Jewes, shewing by the Scriptures that Jesus was Christ: And this the Apostle numbrell amongst the qualifications of a Bishop, that he should be able by sound doctrine to convince the gain-sayers, and to stop the mouths of those unruly deceivers, whose business is to subvert men; for this is the excellent vertue of Gods Word, that it *concludeth or shutteth men in*, and leaveth not any gap or evasion of corrupted reason unanswered, or unpretended. Thus wee finde how the Prophets in their ministry did still drive the Jewes from their shifts, and presse them with *Dilemma's*, the inconveniences whereof, they could on no side escape: either there must be a fault in you, or else in God who rebuketh you; but now what iniquity, saith the Lord, have your fathers found in me, that they are gone far from mee? Have I been a wilderness unto Israel, or a land of darkness? wherefore say my people, we are lords, we will come no more unto thee? O my people, what have I done unto thee, and wherein have I wearied thee? resist against mee, and raised up of your sons for Prophets, and of your young men for Nazaries; Is it not even thus? O ye children of

VERSE 2

Matth. 22.46

Luke 21. 25.

Acts 6.10.

Act. 18. 28

Tit. 1.9, 11

Gal. 3. 23

Jer. 2. 5, 31

Mic. 6. 3, 4

Amos 2. 11

VERSE 2.

Jer. 5. 7.

Jer. 9. 7.

Isa. 5. 3.

John 18. 6.

*Quid iudicatu-  
rus facies, qui  
iudicandus hoc  
fecit? quid reg-  
naturus poteris,  
qui moriturus  
hoc potuisti Aug.*

John 14. 12

Tit. 3. 11.

Wild. 17. 11, 16

Luk. 19. 22.

*Israel?* Here the Scripture useth that figure which is chal-  
led by the Rhetoricians *Communicatio*; a debating and  
deliberation with the adverse party, an evidencing of a  
cause so clearly, as that at last a man can challenge the  
adversary himself to make such a determination, as  
himself shall in reason judge the merits of the cause to  
require: *How shall I pardon thee for this? and how shall I  
do for the daughters of my people?* See me in a way, de-  
termine the controversie your selves; and I will stand to  
the issue which your own consciences shall make. *O in-  
habitants of Ierusalem, and men of Iudab, judge I pray  
you between me and my Vineyard:* that is, doe you your  
selves undertake the deciding of your own cause. When  
a band of armed men came against Christ to attach him,  
and at the pronouncing but of two words, *I am he*, fell  
all downe backward to the earth; we must needs con-  
fesse that there was some mightie power and evidence of  
Majesty in him that uttered them: what thinke wee,  
can he doe when he raigneth and judgeth the world,  
who did let out so much power when he was to die and  
to be judged by the world? Now Christ raigneth and  
judgeth the world by his Word; and that more mightily  
after his ascending up on high; and therefore he promi-  
seth his Apostles that they should doe greaer workes  
than himself had done. When I shall see a man armed  
with scorne against Christ in his Word, standing proud-  
ly upon the defence of his own wayes by his owne wise-  
dome, and wraping up himselfe in the mud of his owne  
carnal reasonings; by a few *postulata*, and deductions  
from Gods Word, to be enforced to stoppe his owne  
mouth, to be condemned by his own witnesse, to be-  
tray his own suctors, and to be shut up in a prison  
without barres; when I shall force such a man by the  
mighty penetration and invincible evidence of Gods  
Word, to see in his owne conscience a hand subscribing  
to the truth which condemnes him, and belying all those  
delusions

delusions which he had fram'd to deceive himselfe with-  
al: who can deny but that the rod of Gods mouth is  
indeed *Virga virtutis*, a rod of strength, an iron rod, able  
to deale with all humane reasonings, as a hammer with  
a potsherd, which though to the hand of a man it may  
feele as hard as a rocke, yet is too brittle to endure the  
blow of an iron rod? strange it is to observe how boldiy  
men venture on sinnes under the names of custome,  
or fashions, or some other pretences of corrupted reason,  
contrary to the cleer and literal evidence of holy Scrip-  
tures (\* the most immediate and grammatical sense  
whereof, is ever soundest, where there doth not some  
apparent and unavoidable error in doctrine, or mis-  
chief in manners, follow thereupon.) Men will iustifie  
the cause of the wicked for reward, and by dexterity of  
wit put a better colour upon a worser businesse (as hath  
been observed of *Protagoras* and *Carneades*) and yet  
the Lord saith expressly, *Thou shalt not speake in a cause  
to wrest judgement, thou shalt keep thee farre from a false  
matter; for God (whom thou oughtest to imitate) will  
not iustifie the wicked.* Men will follow the sinful fa-  
shions of the world, in strange apparel, in prodigious  
haire, in lustful and unprofitable expence of that pre-  
cious moment of time, upon the abuse of right improve-  
ment whereof dependeth the severall issues of their eter-  
nall condition: though the Lord say expressly, *Be not  
conformed to this world; they that walke according to the  
course of the world, walke according to the Prince of the  
power of the ayre. The Lord will punish all such as are  
cloathed with strange apparel, who take up the fashions of  
idolaters, or other nations, or other sexes (as that place  
is differently expounded:)* \* Nature it selfe teacheth that  
it is a shame for a man to weare long haire; nay Nature  
it selfe taught that honest Heathen to stand at defiance  
with the sinnes of his age, and not comply with the  
course of the world, upon that slight apology, as if the

VERSE 2

Jer. 19. 11.

\* *Aquin. part 1.  
q. 1. ar. 10 ad  
primum.*

*Alphon. de Castro  
contra Har. lib.*

*1. Cap. 3. Glass.  
Philolog. Sacra.*

*l. 2. p. 338.*

*Hooker. 5. S. 59*

*Τὸν ἥλιον λόγον*

*καὶ τὴν σοφίαν.*

*A. Gell.*

*Elay 5. 23*

*Exod. 23. 2. 7*

*Rom. 12. 2*

*Ephel. 2. 2*

*Zeph. 1. 8*

*Hieron.*

*Theodoret.*

*Ribera.*

\* *1 Cor. 11. 14*



## VERSE 12.

*Nec virtutem  
aut vitium secu-  
lum vocavit.  
Tacit. in Agric.  
Homicidium  
cum admittunt  
singuli crimen  
est, virtus voca-  
tur cum publicè  
geritur. Cypr.  
1. 2. epist. 2.  
1 Cor. 6. 9  
Esay 41. 21  
Esay 28. 17*

2 Cor. 2. 16

Levit. 26. 36

1 Kin. 22. 27, 28  
Jer. 37. 16. 17  
Acts 24. 25

<sup>b</sup> commonnesse had taken away the illness; and that which committed by one would have bin a sin; being imitated after by a multitude, were but a fashion. To conclude this particular: The Apostle is peremptory; <sup>c</sup> Neither fornicators, nor idolaters, nor effeminate, nor covetous, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God: and the consciences of many men, who yet will never yeild to the conclusion, cannot chule but subsume, as the Apostle goes on, *such are some of we nay, and such we will be too.* But now if we should bespeake these men in the word of the Prophet, *Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob;* they should find at the last their reasons to be like themselves, vanity, and lighter than nothing, that the word of the Lord will at last prevaile, and sweep away all their refuge of lyes.

Secondly the power of the Word towards wicked men is seene in *Affrighting of them*; there is a spirit of bondage, and a favour of death, as well as a spirit of life, and liberty which goeth along with the Word. Guilt is an inseparable consequent of sin, and feare of the manifestation of guilt: If the heart be once convinced of this, it will presently faint and tremble, even at the shaking of a leafe, at the wagging of a mans own conscience; how much more at the voice of the Lord, which shaketh mountaines, and maketh the strong foundations of the earth to tremble? If I should see a prisoner at the barre passe sentence upon his judge; and the judge thereupon surpris'd with trembling, and forced to subscribe and acknowledge the doome, I could not but stand amaz'd at so inverted a proceeding; yet in the Scripture we finde presidents for it, *Michaiab*, a prisoner, pronouncing death unto *Abab*, a King; *Jeremie*, a prisoner, pronouncing captivity unto *Zedekiah*, a King; *Paul* in his chain preaching of judgement unto *Felix* in his robes, and making his own judg to tremble. It is not for want

want of strength in the Word, or because there is stout-  
nesse in the hearts of men to stand out against it, that all  
the wicked of the world do not tremble at it, but meer-  
ly their ignorance of the power and evidence therof. The  
Divels are stronger and more stubborne creatures than  
any man can be, yet because of their full illumination,  
and that invincible conviction of their consciences from  
the power of the Word, they believe and tremble at it.  
Though men were as hard as rocks, the Word is a ham-  
mer which can breake them; though as sharpe as thornes  
and briars, the Word is a fire which can devoure and tor-  
ment them; though as strong as kingdomes and nations,  
the Word is able to root them up, and to pull them  
down; though as fierce as Dragons and Lions, the Word  
is able to trample upon them, and to chaine them up.

Thirdly, the power of the Word is seene towards  
wicked men, in that it doth judge them. *Sonne of man,*  
*wilt thou judge, wilt thou judge the bloodie Citie, saith the*  
*Lord? yea, thou shalt shew them their abominations.* To  
note, that when wicked men are made to see their filthi-  
nesse in the Word, they have thereby the wrath of God,  
as it were seal'd upon them. *He that rejecteth mee, the*  
*word which I have spoken he shall judge him at the*  
*last day, saith our Saviour: And if all prophetic, saith*  
*the Apostle, and there come in one that believeth not, or*  
*one unlearned, he is convinced of all, he is judged of all,*  
*and the secrets of his heart are made manifest.* Nay,  
the Word doth in some sort execute death and judge-  
ment upon wicked men. Therefore it is said, that the  
Lord would smite the earth with the rod of his mouth, and  
with the breath of his lips would slay the wicked: And  
again, *I have bewed them by the Prophets, I have slaine*  
*them by the word of my mouth.* And therefore the Word  
of the Lord is called fury by the Prophet, to note, that  
when wrath and fury is powred out upon a land, they are  
the effects of Gods Word. If a pestilence devoure a city,

VERSE 2

James 2. 19

J. r. 23. 29

J. r. 5. 14

Ezek. 1. 6

Deut. 33. 2

Jer. 1. 10

Phil. 91. 13

Ezek. 22. 2

John 12. 48

1 Cor. 14. 24

Esaiah 11. 8

Hof. 6. 5

Jer. 6. 11

V  
R S B 27

Mich. 6. 9

John 9. 39

Luke 9. 56

and a sword come and glean after it, it is the Word only which slayes, they are but the instruments, which are as it were actuated and applyed by the Word of God to their severall services. Therefore it is that the Prophet saith, that wise men *see the voice of God, and heare his rod.* A rod is properly to be seene, and a voice to be heard, but here is a transposition, and as it were, a communication of properties between the Word of God, and his punishments; to note, that towards wicked men there is a judging and tormenting vertue in the Word; For judgement, saith our Saviour, *and I come into this world; that they which see not might see, and that they which see might be made blinde.* If it be here objected, that Christ saith of himselfe, *The Son of man is not come to destroy ment lives, but to save them, and that he came not to condemn the world, but that the world through him might be saved;* I answer, that there are two events of Christs coming, and by consequence of his Gospel. The one principal, and by him intended; the other accidental and occasional, growing out of the ill disposition of the subject unto whom he was sent. The maine and essentiall businesse of the Gospel is to declare salvation, and to set open unto men a doore of escape from the wrath to come; but when men wilfully stand out, and neglect so great salvation, then secondarily doth Christ prove unto those men a stone of offence, and the Gospel a favour of death unto death; as that potion which was intended for a cure by the Physician, may upon occasion of the indisposedenesse of the body, and stubbornne radicacion of the disease, hasten a mans end sooner than the disease it selfe would have done: So that to the wicked the Word of God is a two-edged sword indeed, an edge in the Law, and an edge in the Gospel, they are on every side beset with condemnation; if they go to the Law, that cannot save them, because they have broken it; if they go to the Gospel, that will not save them



# The Power of the Gospel.

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them, because they have contemned it. *Fourthly*, the Power of the Word towards wicked men is seen in this, that it doth ripen their sin, and make them so much the more sinful, and so much the sooner fill up their measure. If I had not come, saith Christ, and spoken unto them, they had had no sin; but now they have no cloak for their sinnes. A tree which is fastned unto a wall, in which the heat of the sunne is more permanent and united, will bring forth ripe fruit before the ordinary season: so a people upon whom the light of the Gospel hath constantly shined, and which doth often drinke in the raine which falleth upon it, must needs bring forth synners forth, sinnes speedily ripe, and therefore be so much the nearer unto cursing. There is but a yeere between such a tree and the fire: we shall never finde that the sinnes of Israel, and of Judah (for which they were at any time plagued with captivity) were so long in ripening as the sinnes of the Canaanites, upon whom there did no light shine. The Land had rest sometimes fortie yeeres, and sometimes fourescore yeeres, but we never finde that they were suffered to provoke the Lord to his face foure hundred yeeres together. We finde, when so Ninive the heathen Prophet to reueale unto them the guilt and merit of their sinnes, he then set them a very short time, in which they should either forsake or ripen them, Yet forty dayes, and Ninive shall be destroyed. *Fifthly*, the Power of the Word towards wicked men is seen even in their rage and madnesse which it excites in them. It is a signe that a man hath to doe with a strong enemy, when he bucklith on all his hardnesse, and calleth together all his strength for opposition. When I see a river without any sensible noise or motion, I am ready to esteem it a standing people; but when I looke further and there observe what huge engines it carrieth about, and what weighty bodies it rolleth before it, I then be-

VERSE 2.

John 15. 22

Heb. 6. 8

Amos 8. 1

Luke 13. 8, 9

27. 28. 29. 30.

31. 32. 33. 34.

35. 36. 37. 38.

39. 40. 41. 42.

leive

## VERSE 27

Luke 4. 28  
 Luke 6. 11  
 Acts 5. 17  
 Acts 13. 45  
 Acts 7. 54  
 John 8. 59  
 Acts 6. 10. 11  
 Acts 7. 57. 58

leave a strength in it which I did not feel: so when I set the Word of Christ on up the rage and lusts of men, and force them to set up against it strong holds, and high imaginations, even the wisdom and strength of the gates of hell to keep it out, I must needs then conclude that it is indeed *Virga virtutis, A Rod of strength*. The most calme and devout hypocrites in the world have by the power of his word beene put out of their demure temper, and mightily transported with outrage and bitterness against the majesty thereof. One time filled with wrath; another time filled with madness; another time filled with envie and indignation, another time filled with contradiction and blasphemie; another time cut to the heart; and like reprobates in hell, gnashing with their teeth. Such a searching power, and such an extreme contrarietie there is in the Gospel to the lusts of men, that if it does not subdue, it will wonderfully swell them up, till it distemper even the grave, prudent men of the world with those brutish and uncomely affections of rage and fury, and drive disputers from their arguments unto stones. Sin cannot endure to be disquieted, much lesse to be shut in and compassed with the curses of Gods Word. Therefore as an hunted beast, in an extreme of distresse will turne back, and put to its utmost strength to be revenged on the pursuers, and to save its life: so wicked men to save their lusts, will let out all their rage, and open all their sluices of pride and malice to withstand that holy truth which doth so closely pursue them. Thus as beggerly masters deale with their servants, or bankrupts with their creditors, when they should pay them their money (which they are unable to doe) they then picke quarrels, and create pretences to withhold it: or as froward men in suits of Law, when their cause failes, endeavour to pierce it out with rage and passion; so do wicked men deale with God in his Word, when they should pay him that service which he there-

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in requireth of them, and which they have, neither will nor power to doe, when he produceth his cause, and entereth into controversie with them, convincing them in the court of their own consciences, so that they are not able to stand out, they have then no other refuge left, but either to submit (which they will in no wise endure) or to flie into the face of the word, and withstand it with malice when they cannot with reason. Till men can be perswaded to lay apart all filthinesse and superfluitie of naughtinesse, they will never receive the engrafted word with meeknesse. For till then it is a binding word, which sealeth their guilt and condemnation upon them.

Lastly, the mighty power of the word towards wicked men is seene in altering them: in their semipersuasions and semiconversions unto goodnesse, in restraining them from those lusts which they dearly love, and in forcing them to those external conformities which have no inward principles to support them. The humiliation of *Abab*, the observation of *Herod*, the incomplete perswasion of *Agrippa*, the forced obedience and flatteries of the dissembling Jewes, the essays and offers of hypocrites towards religion, the velleities and hankerings of unresolved wills after Christ, are notable evidences of the Power and Majestie which is in the Gospel. If I should see a mil-stone in the aire not falling constantly and swiftly downe, but swag, and wayer, and sinage about in a kinde of unresolved motion, as if it were in a deliberation which way to goe, one while yeilding to its owne weight, another while lingering, and by fits attempting to ascend; how could I sufficiently wonder at that secret vertue, and those strange impressions which did retardate the natural descent of so weighty a body? so when I see men, who still retaine the principles of their owne corrupt nature, which carry them with as strong an impulsion to sinne and hell, as a mil-stone is moved unto its Center, hanker notwithstanding after goodnesse,

VERSE 2.

Jam. 1. 21.  
Mat 18. 18  
Mark. 16. 16

1 Kings 21. 27  
Mark 6. 20  
Acts 26. 28  
Psal. 78. 34. 36  
Luke 9. 57. 61.



## VERSE 2.

nelle, and when they yield unto their lusts, do it not without much hesitancy and conflict of a natural conscience; I must needs acknowledge a mightie strength in that word which setteth bounds to the raging of so proud a sea.

From hence then the Messengers of Christ who are entrusted with the dispensation of this *Rod of strength*, may be instructed how to behave themselves in that ministry. Few men will lose any thing of that power which is given them; for every thing in its kinde doth affect power. Now Christ hath committed unto us the custody of his owne power, and therefore we ought to manage it as a word of power, able alone by it selfe without the contemperations of humane fancies, or the superstruction of humane opinions to work mightily to the Salvation of those that believe, and to the conviction of gaine-sayers. Our Commission is to charge even the great men of the world. It is true, the Ministers of the Gospel are *Servants to the Church*; In compassion to pity the diseases, the infirmities, the temptations of Gods people: in *Ministrie*, to assist them with all needfull supplies of comfort, or instruction, or exhortation in righteousness; in *humilitie*, to waite upon men of lowest degree, and to condescend unto men of weakest capacitie. And thus the very Angels in heaven are servants to the Church of Christ. But yet we are servants onely for the Churches good, to serve their soules, not to serve their humours. And therefore we are such servants as may command too. *These things command and teach, Let no man despise thy youth.* And againe, *These things speake, and exhort, and rebuke with all authority; Let no man despise thee.* No ministers are more despicable than those who by ignorance, or flattery, or any base and ambitious affections betray the power and majesticall simplicity of the Gospel of Christ. When we deliver Gods message we must not then be the servants of men; If I yet please men,

1 Tim. 6. 17

2 Cor. 4. 5

1 Tim. 4. 11, 12

Tit. 2. 15

1 Cor. 7. 23

men, I were not then the servant of Christ, saith the Apostle. To captivate the truth of God unto the humours of men, and to make the Spirit of Christ in his Gospel to bend, comply and complement with humane lusts, is with *Jonah* to play the runnagates from our office, and to prostrate the Scepter of Christ unto the insultation of men. There is a wonderful majesty and authority in the word when it is set on with Christs Spirit. He taught men *ὡς ἑξουσίαν ἔχων*, as one who had power and authority, or priveledge to speake, as one that cared not for the persons of men; and therefore where-ever his spirit is, there will this power and liberty of Christ appeare, for he hath given it to his ministers, that they may commend themselves in the consciences of those that heare them, that they may harden their faces against the pride and scorne of men, that they may goe out in armies against the enemies of his Kingdome, that they may speake boldly as they ought to speake, that they may not suffer his word to be bound, or his Spirit to be straitened by the humors of men.

Againe, we should all labour to receive the word in the power thereof, and to expose our tender parts unto it. A Cocke is in comparison but a weak Creature, and yet the crowing of a Cocke will cause the trembling of a Lion. What is a Bee to a Beare, or a Mouse to an Elephant? and yet if a Bee fasten his sting in the nose of a Beare, or a Mouse creepe up and gnaw the trunk of an Elephant, how easily do so little Creatures upon such an advantage torment the greatest? Certainly, the proudest of men have some tender part into which a sting may enter. The conscience is as sensible of Gods displeasure, as obnoxious to his wrath, as subject to his word in a Prince as in a beggar. If the word, like *Dauids* stone, finde that open and get into it, it is able to sinke the greatest *Goliath*. Therefore we should open our consciences unto that word, and expect his spirit to come

VERSE 2.

Mat. 7. 29  
Mat. 22. 16  
1 Cor. 2. 4  
2 Cor. 3. 17  
2 Cor. 13. 10  
2 Cor. 4. 2  
Jer. 1. 6, 7, 8  
Ezek. 3. 8, 9  
Psal. 110. 3  
Eph. 6. 20

## VERSE F.

Jer. 5. 22

Psal. 19. 7

2 Pet. 1. 19

Acts. 13. 34

1 Tim. 6. 17

2 Chro. 16. 8, 9

2 Chr. 17. 9, 10

come along with it, and receive it as *Josiah* did, with humility and trembling. We should learne to feare the Lord in his word, and when his voice cryeth in the city, to see his name and his power therein. *Will ye not feare me, saith the Lord, will ye not tremble at my presence, who make the sand a bound to the sea.* No Creature so swelling and of it selfe so strong and incroaching as the sea; nothing so small, weake, smoothe, and passable as the sand; and yet the sand (a creature so easily removed, and swept away) decreed to hold in so raging an Element. What in appearance weaker than words spoken by a despised man? and what in the experience of all the world stronger than the raging of an army of lusts? and yet that hath the Lord appointed to tame and subdue these, that men might learne to feare his power.

Againe, it should teach us to *Rest upon God in all things*, as being unto us all-sufficient, a sunne, a shield, an exceeding great reward in the truth and promises of his Gospel. The word of God is a *sure thing*, that which a man may cast his whole weight upon, and leane confidently on in any extremity. All the Creatures in the world are full of vanity, uncertainties and disappointments, and then usually do deceive a man most when he most of all relies upon them; and therefore the Apostle chargeth us *not to trust in them*. But the Word of the Lord is an *abiding word*, as being founded upon the Immutability of Gods owne truth; he that maketh it his refuge, relieth on Gods omnipotencie, and hath all the strength of the Almighty engaged to help him. *Asa* was safe while he depended on the Lord in his promises against the hugest host of men that was ever read of; but when he turned aside to collateral aides, he purchased to himselfe nothing but perpetual warres. And this was that which established the throne of *Jehoshaphat*, and caused the feare of the Lord to fall upon the kingdoms of the lands which were round about him, because



cause he honoured the Word of God, and caused it to be taught unto his people. Whensoever Israel and Judah did forget to leane upon Gods Word, and betooke themselves to humane confederacies, to correspondence with Idolatrous people, to facility in superstitious compliances, and the like fleshly counsels, they found them alwaies to be but very lies, like waxen and wooden feasts, made specious of purpose to delude ignorant comers; things of so thinne and unsollid a consistence as were ever broken with the weight of those who did leane upon them. Let us not therefore rest upon our owne wisdom, nor build our hopes or securities upon humane foundations; but let us in all conditions *take hold of Gods Covenant*, of this staffe of his strength, which is able to stay us up in any extremities.

Esa. 56. 2, 4, 6

Againe, since the Gospel is a word of such soveraigne power, as to strengthen us against all enemies and temptations, to uphold us in all our wayes and callings, to make us strong in the Grace of Christ, (for ever a *Christian mans knowledge of the Word is the measure of his strength and comfort*) we should therefore labour to *acquit our selves with God in his Word*, to hide it in our hearts, and grow rich in the knowledge of it. In heaven our blessednesse shall consist in the knowledge and communion with the Father and with his Sonne Jesus Christ. So that the Gospel and the Spirit, are to us upon earth, the preludes and supplies of heaven; for by them onely is this knowledge and communion begun. And that man doth but delude himselfe and lye to the world, who professeth his desire to goe to heaven, and doth not here desire to know so much of God as he is pleased to afford to men on the earth. The Gospel is the *Patent and Charter of a Christian*, all that he hath to shew for his Salvation; the *treasure* of his wealth and priviledges, all that he hath to boast in, either for this life or another; the *armory* of a Christian, all that he hath

VERSE 2.

Jer. 10. 25

Eph. 4. 17, 20

Rom. 2. 28, 29

Col. 2. 11

Phil. 3. 3

to hold up against the temptations and conflicts of his  
 for enemies; the only *toole* and instrument of a Chri-  
 stian, all that he hath to doe any action of piety, charity,  
 loyalty, or sobriety withall; the onely *glasse* of a Chri-  
 stian, wherein he may see his owne face, and so learne to  
 deny himselfe; and wherein he may see the face of God in  
 Christ, and so learne to desire and to follow him. So that  
 upon the matter, for any man to be ignorant of the Gos-  
 pel, is to unchristian himselfe againe, and to degenerate  
 into a heathen. *Poure out thine indignation upon the hea-  
 then that know thee not.* Ignorance makes a man a very  
 heathen. *This I say and testifie,* saith the Apostle, *that you  
 henceforth walke not as other Gentiles walke, in the vanity  
 of their mind:—for you have not so learned Christ.* It is not  
 the title, nor the profession which maketh a man a real  
 Christian, and distinguisheth him from other heathen  
 men, but the *learning of Christ* in his Spirit and Gospel.  
 For as he who was onely outwardly and in the flesh a  
 Jew, might be uncircumcised in his heart: so he who is  
 onely in title and name a Christian, may be a heathen in  
 his heart; and that more fearefully than Sodom and  
 Gomorrah, or Tyre and Sydon, because he hath put from  
 himselfe the Salvation of the Lord, and judged himselfe  
 unworthy of eternal life.

Lastly, if there be indeed such power in the Gos-  
 pell, we should *labour to beare witnesse unto the  
 testimony which God giveth of his word in a holy con-  
 versation.* It is a reproach cast upon the ordinances  
 of God, when men do in their lives denie that ver-  
 tue which God testifieth to be in them. Wicked men  
 are said to crucifie Christ againe, to put him to shame,  
 to make God a liar; not that these things can so really  
 be, but because men in their evil lives carry them-  
 selves, as if indeed they were so. And in this sense  
 the Gospel may be said to be weake too, because the  
 pride of men holds out against the saving power  
 thereof

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thereof. But these men must know that the word returneth not empty unto God, but accomplisheth some work or other, either it ripeneth weeds or Corne. There is thunder and lightening both in the word; if the one break not a heart, the other will blast it; if it be not humbled by the word, it will certainly be withered, and made fruitlesse. Shall the clay boast it selfe against the fire, because, though it have power to melt waxe, yet it hath not power to melt clay? Is it not one and the same power which hardeneth the one and which softneth the other? Is not the word of a sweet savor unto God as well in those that perish as in those that are saved? Certainly there is as wonderful a power in adding another death to him who was dead before (which upon the matter is to kill a dead man) as in multiplying and enlarging life. And the Gospel is to those that perish a Savor of death ~~unto death~~ such a word as doth cumulate the damnation of wicked men, and treasure up wrath upon wrath. If it do not convert, it will certainly harden; if it do not save, it will undoubtedly judg and condemn. The Lord doth never cast away his Gospel: he that gave charge to gather up the broken meat of leaves and stipes that nothing might be lost, will not suffer any crumme of his Spirituall Manna to come to nothing. Yet we find the Lord giveth a charge to his Prophets to preach even there where he foretold them that their words would not be heard. *Thou shalt speake all these words unto them, but they will not hearken unto thee; thou shalt also call unto them, but they will not answer thee.* Son of Man I send thee to the Children of Israel, to a rebellious Nation, they are impudent Children and stiffe-hearted. *Yet thou shalt speake my words unto them, whether they will heare, or whether they will forbear, for they are rebellion to selfe. They will not hearken unto thee, for they will not hearken unto me.* For all the house of Israel are impudent and heard-hearted. Certainly when the Lord

Ier. 7. 27.

Ezek 2. 3. 4. 7.

Ezek. 3. 7.

M

taketh



VERSE 2.

EZ. 3. 3. &amp; 2. 10

Jer. 17. 16. &amp;

28. 6.

Jer. 15. 6.

taketh paines by his Prophets to call those who will not heare, he doth it not in vaine, they shall know at length that a Prophet hath been amongst them. Therefore, as the Apostle saith, that the Gospel is a sweet Saviour even in those that perish: So we find those messages which have contained nothing but curses against an obstinate people have yet been as honey for sweetness in the mouth of those that preached them. I did eate the roule saith the Prophet, and it was in my mouth as honey for sweetness: and yet there was nothing in it written, but lamentations and mourning, and woe. *Jeremy* did not desire the woefull day, but did heartily say Amen to the false Prophets, in their predictions of safety; yet in regard of his ready service unto God, and of that Glory which God would worke out unto himselfe in the punishment of that sinfull people, the Word of Prophesie which was committed unto him was the joy and rejoycing of his heart; so that in all respects the Gospel of Christ is a Word of power, and therein we do and must rejoyce.

We observed before that this Rod of strength is both *Sceptrum Majestatis*, and *Pedum pastoralis*. Both the Scepter of Christ as he is a king, and his Pastoral staffe as hee is a Bishop. It denoteth the administration of Christs Kingdome, which consisteth in the dispensing of his Gospel, as it is a word of Majesty and of care. So then here are (as I before observed) two observations yet remaining to be noted out of these words, *Virga Virtutis*, the Rod of thy strength.

The first, that the Gospel of Christ accompanied with his Spirit is a word of great Glory and Majesty. For we must ever make these concomitants, we preach the Gospel saith Saint Peter, with the Holy Ghost sent down from Heaven, 1 Pet. 1. 12. And indeed the Spirit is peculiar to the Gospel, and not belonging to the law at all, if we consider it alone by it self, under the relation of a distinct covenant

# The Glory of the Gospell.

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covenant. For though as it proceedeth out of *Sion*, that is, as it is an appendix and additament unto the Gospell, it tends unto liberty, and so cometh not without the Spirit; yet by it selfe alone it gendreth nothing but bondage. And therefore when the Apostle sheweth the excellency of the Gospell above the Law, he calleth one a Ministration of death and of the letter, the other a Ministration of the Spirit and Life. To shew that properly the Spirit belongeth unto the Gospell of grace. Now then this Spiritual Gospell of Christ is the Scepter of his Kingdom, and therefore as it is *insigne regium*, an ensigne of royalty, it importeth Glory and Majesty. It is a *Gospell full of Glory*. Wee may observe that the very *Typicall prefigurations* of that mercy, which is the sole businesse of the Gospell of Christ, are in the Scriptures honoured with the name of *Glory*. The garments of the Priests, being Types of the Evangelical<sup>a</sup> Righteousnesse of the Saints, were<sup>b</sup> made for glory and beauty. The Tabernacle, which was ordained for an evidence and seale of Gods Evangelical presence with that people, is called by the Prophet David<sup>a</sup> *Tabernacle of honour*, the place which God did use to fill with his own Glory. The Ark of God, which was nothing else but *Evangelium sub velo*, the Gospel under veiles and shadowes, is called by an excellency<sup>d</sup> *The Glory of Israel*, which is the attribute of Christ,<sup>e</sup> *All kings shall see thy Glory*. The Temple at Jerusalem was the place of Gods Rest, *This is my Rest for ever, here will I dwell*. Arise O Lord God into thy resting place, thou and the Arke of thy strength. It was so called, to note, first the<sup>f</sup> stability of Gods Evangelical covenant in Christ, it was not to be changed, nor to be repented of; but to be sure and fixed in Christ for ever. His Kingdome,<sup>h</sup> a Kingdome which was not to be taken, his Priesthood<sup>i</sup> a Priesthood which was not to passe away, his teaching<sup>k</sup> a teaching which was to continue to the worlds end. And secondly, to note the de-

Mic. 1.2.  
Rom. 8.3.  
Iam. 1.25.  
Gal. 4. 24.  
2 Cor. 3.6.7.

a Revel. 6.11,7.  
14 19.8  
b Exod. 28.2  
40.  
c Pal. 26.8.  
Exod. 40.34.

d 1 Sam. 4.22  
e Esay. 62.2.  
f Psal. 132.8.14  
2 Chro. 6.41  
g Esay. 55.3.54  
9,10.  
Heb. 8.6.13.

h Heb. 12.28.  
i Heb. 7.24.  
k Marth. 28.20  
l Marth. 3.17.

M 2

light

VERS 22

Jer. 9. 24.

Mich. 7. 18.

m Iſa. 66. 10.

Ier. 27. 22.

Eſay. 60. 7.

Eſay. c. 4. 11.

King 8. 11.

n Mal. 4. 2.

o Hag. 2. 7. 9.

p Heb. 9. 13. 14.

q Eſay 40. 5.

Eſay 66. 18.

Luk. 2. 32.

r Col. 1. 27.

James. 2. 8.

s Cor. 3. 8. 9.

t 1 Theſ. 2. 12.

f 1 Pet. 1. 13.

lights of God in Christ, and in the mercy which through him was unto the world revealed; Therein the Lord resteth and reposeth himselfe, as in the crown and accomplishment of all his workes. And this Temple is called a glorious rest, a glorious high Throne, a house of Glory, of beauty and of holiness. It is said at the first Dedication thereof, that the *Glory of the Lord filled it*. It was not the gold or silver (wherewith before that Dedication it was beautified) wherein the glory thereof did consist, but in the evidence of Gods presence; which at that time was but a cloud, whereas the true glory thereof himselfe was a *Sanctuary* as the Prophet calleth him. And with this did the Lord fill the second Temple, which for this cause is said to have been more glorious than the former, though in the magnificence of the structure far inferior. Now then as the Apostle in a case of just alike proportion, useth a *πλεονεξία*, a terme of exesse, when he speaketh of the substance in comparison of the Type: If the blood of bulls and goats did sanctifie to the purifying of the flesh, *How much more* shall the blood of Christ? So may we in this case. If the Types of Evangelicall things were thus glorious, how much more glorious must the Gospel it selfe needs be? And therefore, as I before observed in other things, so in this is it true likewise, that Christ and his Gospel have the same attribute of Glory frequently given unto them. *Christ is called the Glory of the Lord, and of his people Israel*: And the Gospel a *Glorious Mystery, a Royall Law, Ministration of Glory*; Nay, *Glory* it selfe, for so I understand that place of the Apostle, that ye would walke worthy of God, who hath called you unto his Kingdome and Glory, that is, unto the knowledge of his Gospel, for of that in all the antecedent parts and in the verse immediately following doth the Apostle speak. A *Glory* which draweth the study and amazement of the most glorious creatures of God unto it.

To



# The Glorie of the Gospell.

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Vers 12.

Appears in 4 places

In its author

To consider this point more particularly, The glory and Majestie of the Gospell of Christ appeareth principally in foure things: in the *Author* of it: in the *Pro mulgation* and publishing of it: in the *Manner* which it containes: and in the *Ends*, purposes, or uses for which it serves.

First, in the *Author* of it. Many things of small worth have yet grown famous by the Authors of them, and like the unprofitable children of renowned Progenitors, hold their estimation and nobilitie from the parents which begate them. And yet from men who are unclean; there will ever descend some uncleannesse upon the workes which they doe. But the Gospell is therefore indeed a glorious Gospell, because it is the Gospell of the blessed God. There is glory in all the workes of God, because they are his, for it is impossible that so great a workman should ever put his hand to an ignoble worke: And therefore the Prophet David useth his glory and his handy worke promiscuously for the same thing; The heavens declare the glory of God, and the firmament sheweth his handy worke: to note that there is an evidence of glory in any thing which hee puts his hand unto. And yet the Prophet there sheweth that there is more glory in the law of his mouth, than in the workes of his hands. The Lord is better known by Sion, and his name greater in Israel, than in all the world besides; the more God doth communicate himselfe unto any of his workes, the more glorious is it. Now there is nothing wherein God hath so much put himselfe, wherein he may be so fully known, communicated with, depended upon, and praised, as in his Gospell. This is a glasse in which the blessed Angels doe see and admire that unsearchable riches of his mercy to the Church; which they had not by their own observation found out from the immediate view of his glorious presence. In the Creatures we have him a God of power and wisdom, working all things in number,

weight

M 3

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weight, and measure, by the secret vigour of his providence upholding that being which he gave them, and ordering them to those glorious ends for which he gave it. In the law we have him a God of vengeance and of recompence, in the publication thereof threatening, and in the execution thereof inflicting wrath upon those that transgresse it. But in the Gospell, we have him a God of bountie and endlesse compassion, humbling himselfe that he might be mercifull to his enemies, that he might himselfe beare the punishment of those injuries which had beene done unto himselfe, that hee might not offer onely but beseech his owne prisoners to bee pardoned and reconciled againe. In the Creature he is a God above us, in the Law he is a God against us; onely in the Gospell he is *Immanuel*, a God with us, a God like us, a God for us.

There is nothing doth declare God so much to bee God as his mercy in the Gospell. He is invisible in himselfe, we cannot see him but in his Sonne. Hee is unapproachable in himselfe, wee cannot come unto him but by the Son. Therefore, when hee maketh himselfe knowne in his glory to *Moses*, hee sendeth him not to the Creation, nor to mount Sinai, but putteth him into a rocke (being a resemblance of Christ) and then maketh a proclamation of the Gospell unto him. *Moses* his prayer was, *I beseech thee shew me thy glory*. How doth the Lord grant this prayer? *I will make all my goodnesse to passe before thee*, and then revealeth himselfe unto him almost all by mercy: *The Lord, the Lord God, mercifull and gracious, long-suffering, and abundant in goodnesse and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, to note unto us that the glory of God is in nothing so much revealed as in his goodnesse. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his people?*

Besides, though the Law be indeed from God, as from the

Exod. 33. 18, 19

Exod. 34. 6, 7

Mich. 7. 18.

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the Author of it, so that in that respect there may seeme to bee no difference of excellencie betweene that and the Gospell, yet wee must observe that by the remainders of Creation, though God should not have revealed his Law again unto *Moses* in the mount, much of the Law, and by consequence of God himselfe might have beene discover'd by humane industry, as wee see by notable examples of the Philosophers and grave heathen. But the Gospell is such a mystery as was for ever hidden from the reach and very suspition of nature, and wholly of divine revelacion. *Eye hath not seene, nor eare heard, neither have entred into the hearts of men the things which God hath prepared for them that love him; the Apostle* speaketh it of the mystery of the Gospell; noting that it is above the observation, or learning, or comprehension of nature, so much as to suspect it; nay, the naturall inquirie of the Angels themselves could never have discovered it, even unto them it is *made knowne by the Church*; that is, if it had not beene for the Churches sake that God would reveale so glorious a myserie, the Angels in heaven must have been for ever ignorant of it. So extremely desperat was the fall of man, that it wanted the infinite and unsearchable wisdom of God himselfe to finde out a remedie against it. If the Lord should have proceeded thus farre in mercy towards man and no farther; Thou art a wretched Creature, and I am a righteous God; yea, so heavie is my wrath, and so wofull thy condition, that I cannot choose but take compassion upon thee; and therefore I will put the matter into thine owne hands; requisite it is that my pittie towards thee should not swallow up the respects to mine owne justice and honour, that my mercy should bee a righteous and a wise mercy. Consult therefore together all ye children of men, and invent a way to reconcile my justice and mercy to one another, set mee in a course to shew you mercy, without parting from mine

Rom. 16.25.  
1 Cor. 2.7,9.

Ephes. 3.9.10

M 4

owne



VERSE 32.

own right and denying the righteous demands of mine  
 offended justice, and I with promise you to observe it; I  
 say, if the mercy of the Lord should have confined it  
 selfe within these bounds, and referred the method of our  
 redemption unto humane discoverie, we should for ever  
 have continued in a desperate estate, everlastingly unable  
 to conceive, or so much as in fancy to frame unto our  
 selves a way of escape. As the Creatures before their  
 being could have no thought or notion of their being  
 educes out of that nothing which they were before: So  
 man fallen could not have the smallest conjecture or su-  
 spicion of any feasible way to deliver himselfe out of  
 that misery into which he fell. If all the learning in the  
 world were gathered into one man, and that man should  
 imploy all his time and studie to frame unto himselfe the  
 notions of a sixth or seventh sense, which yet are as ex-  
 pressely fashioned amongst those infinite Ideas of Gods  
 power and omniscience, as these five which are already  
 created, he would be as totally ignorant of the conclusi-  
 on he sought at last as hee was at first. For all humane  
 knowledge of naturall things is wrought by a reflection  
 upon those Phantasmes or Ideas, which are impres-  
 sions made from those senses wee already use, and are  
 indeed nothing else but a kinde of notional existence of  
 things in the memory of man, wrought by an external  
 and sensible preception of that reall existence which  
 they have in themselves. And yet in this case a sixth or  
 a seventh sense would agree in *genere proximo*, and so  
 have some kinde of Cognation with those wee al-  
 ready enjoy. But a new Covenant, a new life, a new  
 faith, a new salvation are things *totò genere*, beyond the  
 frame and sphere of nature, That two should become  
 one, and yet remaine two still, as God and Man doe in  
 one Christ, that hee who maketh, should bee One  
 with the thing which himselfe hath made; that hee  
 who is above all should humble himselfe, that he who  
 filleth

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filien all should emptye himselfe ; that hee who bleſſeth all should be himselfe a curse ; that hee who ruleth all should be himselfe a servant, that he who was the prince of life, and by whom all things in the world doe consist, should himselfe be dissolved and dye, that mercy and justice should meet together, and kisse each other, that the debt should be payed and yet pardoned, that the fault should be punished and yet remitted, that death like *Sampsons* Lion should have life and sweetness in it, and be used as an instrument to destroy it selfe ; these and the like Evangelicall truths are mysteries which surpass the reach of all the princes of learning in the world. <sup>a</sup> It is to be beleaved by a spirituall light, which was not so much as possible to a humane reason. We may observe that everyperson in the Trinitie setteth himselfe to teach the mystery of the Gospell. The <sup>b</sup> Father revealeth it unto men, *Fle h and bloud hath not revealed it unto thee, but my Father which is in heaven.* It is written in the Propheet, *They shall be all taught of God, Every man therefore that hath heard and learned of the Father, commeth unto me.* The Son likewise teacheth it unto men, therefore hee is called the <sup>c</sup> Angell of Gods Covenant and Counsell, that is, the Revealer thereof because unto the world he made known that deep Project of his Fathers counsell touching the restoring of mankind. <sup>d</sup> No man hath seen God at any time, the onely begotten Sonne which is in the bosome of the Father, he hath declared him. He onely it is who openeth the bosome of his Father, that is, who revealeth the secret and mysterious counsels, and the tender and compassionate affections ( for the bosome is the seat of secrets and of Love ) of his Father unto the world. And therefore he is said to be a <sup>e</sup> Teacher sent from God, and to be <sup>f</sup> the Lord which speaketh from heaven in the ministry of his Gospel ; and the doctrine which he teacheth is called a <sup>g</sup> heavenly doctrine, and a <sup>h</sup> heavenly calling, and a <sup>i</sup> high calling, and oft by the Apostle to the Hebrewes <sup>j</sup> *invisibilia heavenly things*

<sup>a</sup> Non humana ratione possibile sed spiritus efficaciam credibile. Ambros. Ideo certum quia impossibile. Tert <sup>b</sup> Mat. 16. 17 Iohn. 6. 45. <sup>c</sup> Officii non naturae verabula quia magnum cogitatum patris super hominis restitutione annuntiavit seculo. Tertu li. <sup>d</sup> Ioh. 1. 18.

<sup>e</sup> John. 3. 2. <sup>f</sup> Heb. 12. 25. <sup>g</sup> Ioh. 3. 12. <sup>h</sup> Heb. 3. 1. <sup>i</sup> Phi. 3. 14. <sup>k</sup> Heb. 8. 5. Heb. 9. 23.

## VERSE 2.

1 I. m. 3. 17.

n Ioh. 16 8, 1

n 1 Cor. 2. 10,  
11, 12.

1 Rom. 8. 2.

p 2 Cor. 3. 8.

q Ephel. 1. 17.

Eph. 3. 16. 19.

1 Pet. 1. 11, 12.

1 1 Cor. 1. 3.

Mat. 12. 14.

Ioh. 8. 48.

1 1 Cor. 1. 24.

n 3 Thel. 2. 13.

14.

Ad. 16. 14.

*Deus nos adin-  
uat & ut scia-  
mus, & ut ame-  
mus, Aug.  
Eph. 1. 13.*

things, to note that they are not of a naturall or earthly condition, and therefore not within the comprehension of an earthly understanding. 1 It is a wisdom which is from above: The holy Ghost likewise is a Revealer of the Gospell unto the faithfull. He was sent that hee might convince the world not onely of sin, but of righteousness and judgement too, which are Evangelicall things. 2 The spirit searcheth all things, even the deepe things of God, that is, his unsearchable love, wisdom and counsell in the Gospell. Therefore the Gospell is called • The Law of the spirit of life, and the ministrations of the spirit, and the Revelation of the spirit, and: No man can call Iesus Lord but by the holy Spirit, that is, though men may out of externall conformity to the discipline and profession under which they live, with their mouthes acknowledge him to be the Lord; yet their hearts will never tremble, nor willingly submit themselves to his obedience, their conscience will never set to its seale to the spirituall power of Christ over the thoughts, desires, and secrets of the soul, but by the over-ruling direction of the holy Ghost. Nature taught the Pharisees to call him Beelzebub and Samaritan, but it is the Spirit onely which teacheth men to acknowledge him a Lord: 3 Christ is not the power nor the wisdom of God to any, but to those who are called, that is, to those unto whose consciences the Spirit witnesseth the Righteousnesse which is to be found in him. So then the Publication of the Gospell belongeth unto men, 4 but the effectuall teaching and revelation thereof unto the soul is the joynt worke of the holy Trinitie, opening the heart to attend, and perswading the heart to beleve the Gospell, as a thing worthy of all acceptation: Thus the Gospell is a Glorious thing in regard of the Originall and Author of it.

From whence wee may inferre, that what-ever men thinke of the ministerie and dispensation of the Word, yet



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Ioh. 12. 48.

H b. 11. 25.

Eph. 2. 17.

1 Pet. 1. 11.

2 Cor. 13. 3.

yet undoubtedly the neglect and scorne which is shewed unto it, is done unto Christ himselfe, and that in his glory: he that receiveth not his Word, rejecteth his person; and the sinne of a man against the words which we speake in the name and Authoritie of Christ, and in the dispensation of that Office wherewith he hath entrusted us, is the same with the sinnes of those men who despised him in his own person. You will say Christ is in heaven, how can any injuries of ours reach unto him? Surely though he be in heaven, (which is now the Court of his royall residence) yet hee hath to doe upon earth, as one of the chiefe territories of his dominion, and, in the ministrie of his Word, hee speaketh from heaven still. Hee it was, who by his Ambassador Saint Paul, came and preached Peace to the Ephesians, who were as far off. His Spirit it was which in the Prophets did testifie of his sufferings and glory. Hee it was who gave manifest proof of his own power, speaking in his Apostles. He then who refuseth to obey the words of a Minister in the execution of his office, when hee forewarneth him of the wrath to come, and doth not discern the Lords voyce therein, but in despite of this ministeriall citation unto the tribunall of Christ, will still persist in the way of his own heart, and as he hath been, so resolveth to continue, a swearing, blasphemous, luxurious, proud, revengefull, and riotous person, thinking it basenesse to mourne for sinne, and unnecessary strictnesse to humble himselfe to walke with God; and yet, because all men else doe so, will professe his faith in the Lord Jesus; that man is a notorious liar, yea (as the Apostle speaketh) he maketh God a liar too, in not believing the record which he giveth of his Sonne, which is, that hee should wash away the filth, and purge out the bloud of his people with a spirit of judgment, and a spirit of burning: that he should sit as a refiner and purifier of silver, purging his priests, that they might offer unto the Lord an offering in righteousness.

1 Ioh. 5. 10.

Esa. 4. 4.

Mal. 3. 3.

Hee

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Ezek. 36. 25.  
27.

Psal. 19. 9.

Heb. 9. 14.

Esa. 32. 15.  
Act 15. 9.

1 Tim. 1. 5.

Hee walketh contrary to that Covenant of mercy, which he professeth to lay hold on; for this is one of the great promises of the Covenant, *I will sprinkle cleane water upon you, and you shall be cleane from all your filthiness, and from all your idols will I cleanse you. I will put my spirit within you, and cause you to walke in my statutes.* Hee walketh contrary to the quality of that feare of God, which yet he professeth to feel as well as others: For the feare of the Lord is a cleane thing. He walketh contrary to the vertue of that blood, with which notwithstanding hee professeth to bee sprinkled: for the blood of Christ cleanseth not onely the lives, but the very consciences of men from dead workes: that is, makes them so inwardly labour for purity of heart, as that they may not be conscious to themselves of any, though the most secret allowed sinn. He walketh contrary to the fruitfulness of that grace which alone he professeth to boast in: for the Spirit of grace which is powred from on high, maketh the very wilderness a fruitfull field. He walketh contrary to the properties of that faith, by which alone hee hopeth to be saved, For true faith purifieth the heart; and therefore a pure heart and a good conscience are the inseparable companions of an unfained faith. And therefore what ever verball and ceremonious homage hee may render unto Christ, yet in good earnest he is a shamed of him, and dares not preferre the yoke of Christ before the lusts of the world, or the reproaches of Christ before the treasures of the world.

Why should it be treason to kill a Iudge in his ministerie on the bench? or esteemed an injurie to the state to doe any indignitie to the Ambassadeur of a great prince? but because in such relations they are persons publike and representative, *ut eorum bona malique ad Rempublicam pertineant*? why should the supreme officer of the kingdome write *Teste meo* in the name and power of his Prince, but because he hath a more immediate

diate

diate representation of his sacred Person, & commission thereunto? Surely the case is the same betweene Christ and his ministers in their holy function. And therefore we finde the expressions promiscuous sometimes διαγγελλον τῷ Χριστῷ, the Gospell of Christ; and sometimes διαγγελλον μὲν, My Gospell; sometimes τὸ κηρύγμα ἰσοῦ Χριστοῦ, The Preaching of Iesus Christ; and sometimes τὸ κηρύγμα μὲν, My Preaching. in the vertue of which synergie and copartnership with Christ and with God, as he saveth, so we save as he forgiveth sins, so we forgive them; as he judgeth wicked men, so we judge them; as he beseecheth, so we also beseech, saith the Apostle, that you bee reconciled, and receive not the grace of God in vaine. Wee by his Grace, and he by our Ministry. He therefore that despiseth any conviction out of the Booke of God (and he that obeyeth not doth despise, for the Lord calleth disobedience, rebellion, stubbornesse and a rejecting of his word, 1 Sam. 15, 22, 23.) He that persisteth in any knowne sin, or in the constant omission of any evident duty, fighteth against Christ himself, throweth away his own mercy, stoppeth his eares at the entreaties of the Lord, and commiteth a sin directly against Heaven. And if he so persist, God will make him know that there is flaming fire prepared for those that obey not the Gospell of our Lord Iesus Christ, 2 Thes. 1, 8.

Therefore whensoever we come unto the Word read or preached, we should come with an expectation to heare Christ, himselfe speaking from heaven unto us, and bring such affections of submission and obedience as become his presence. Let him that hath an eare heare what the Spirit saith unto the Churches. I will heare what God the Lord will speake, for he will speake peace unto his people. Christ's sheepe discerne his voyce in the dispensation of the Gospell, and wil not know the voyce of strangers. And this was the honour of the Thessalonians and the men of Berea, that in the preaching of the Word they

V E R S E S

Rom 15. 19  
Rom. 2. 26.  
Rom. 16. 25.  
1 Cor. 2. 4.  
1 Cor. 3. 9.  
1 Cor. 6. 1.  
1am. 5. 20  
Iohn. 20. 23.  
Ezek. 20. 4.  
2 Cor 5. 20.

\* δι' ἡμῶν ὅτι  
τὸ ἐκείνη ἀν-  
τιλαμβάνει ἐγ-  
γὼν, Chrysost.

Revel. 2. 7.  
Psal 85. 8.

Iohn. 10. 4, 5.

1 Thes. 2. 13.  
Act. 17. 11.



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Ier. 13. 15, 17.

Iam. 3. 21.

Mal. 1. 13.

Mal. 3. 13.

πνευματι το  
αγιω αμνισ-  
μεν.

Act. 7. 51.

Iam. 1. 19, 20.

they did set themselves as in Gods presence, expecting in  
 t his authority, and receiving it in his Name. Dareth  
 any man to rush with a naked weapon into the presence  
 of his Prince, and with scorne to throw back his own  
 personall commands into his face againe? And shall we  
 dare to come armed with high thoughts, and proud rea-  
 sonings, and stubborn resolutions against the Majesty of  
 the Lord himselfe, who speaketh from heaven unto us?  
*Receive with meeknesse*, saith the Apostle, *the ingrafted  
 Word, which is able to save your souls.* The Word doth  
 not mingle nor incorporate and by consequente doth  
 not change nor save the soul, but when it is received  
*with meekenes*, that is, when a man cometh with a reso-  
 lution to lay down his weapons, to fall down on his face  
 and give glory to God; he that is *swift to wrath*, that is,  
 to set up stout and fretfull affections against the purity  
 and power of the Word, to snuffe against it, and to fall  
 backward like pettish children which will not be led,  
*will be very slow to heare or to obey it, for the wrath of  
 man doth not work the righteousness of God:* A proud  
 hearer will be an unprofitable liver. Ever therefore come  
 unto the Word with this conclusion; It may be this day  
 will God strike me in my master veine, I am an usuall  
 profaner of his glorious Name. a Name which I should  
 feare for the greatnesse and love for the goodnesse, and  
 adore for the Holinesse of it; he will peradventure lay  
 close to my conscience that guilt which himselfe hath  
 declared to be in this great sin; that whatsoever is more  
 than yea and nay is sin unto me, and whatsoever is sin,  
 is Hell to my soul. I am a vaine person, a companion of  
 loose and riotous men; It may be the Lord will urge  
 upon my conscience the charge of his own Word, not to  
 company with fornicators; to have no fellowship with  
 the unfruitfull works of darknesse, not to follow a mul-  
 titude to do evil, and that though hand joyned in hand,  
 yet sin shall not go unpunished. I am unprofitable,  
 loose,

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loose, and rotten in my discourse, and he will ply me with his own authority, that for every idle word I must render an account. I am full of oppression & unjust gain, and the Lord will now urge the instructions of *Nehemiah*, and the restitution of *Zacheus* upon me. In these or any other the like cases, if a man can come with *St Pauls* temper of heart, *not to consult with flesh and blood*, but *Lord what wilt thou have me to do?* Or with the answer of *Samuel*, *Speak Lord, for thy Servant heareth*, or with the resolution of *Cornelius*, *I am here present before God to heare all things that shall be commanded of God*. I am come with a purpose of heart to cleave unto thy Holy Will in all things. Here I am in my sins, strike where thou wilt, cut off which of mine earthly members thou wilt. I will not arme it, I will not extenuate it, I will not dispute with thee, I will not rebell against thee. I will second thee in it, I will praise thee for it, this is to give God the glory of his own Gospel. It is not to part from a little mony towards the maintenance of the Word, or to vouchsafe a little countenance to the dispensers of it (and yet alas how few are there who repay unto the Ministers of the Gospel that double honor which God, and not they, hath given unto them) but to part from our lusts, and to suffer our old man to be crucified, which giveth honour to the Word. If a man had thousands of Rammes, and ten thousand rivers of Oile, and would be content to part from them all for Gods worship: If a man had children enow, and in a famine of the word, would buy every Sermon which he heareth with the sacrifice of a son: yet all this would not give glory enough to the ordinance of God. Men naturally love their lusts, the issue of their evill hearts, better than their lands, or the children of their body (if *Herods* son stand in the way of his ambitious security, it were better to be his Hog then his Child. The losse of cattle and fruites, and water, and light, and the first borne of all the land,

Neh. 5. 11, 12.  
Luk. 19. 8.  
Gal. 1. 16.  
Acts. 9. 6.  
1 Sam. 3. 10.  
Acts. 10. 33.

was

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was not enough to make Pharaoh let go his sinne, he will once more rush into the midst of a wonderfull deliverance of Israel, and venture his own and his peoples lives, for but the bondage of his enemies, and the satisfaction of his lust.) To do justly then, to love mercy, and to walke humbly before God, to acknowledge his Name in the voice of the Minister, and to put away the treasures of wickednesse out of our hands, this onely is to give God the glory which is due unto his Word, *Mis. 6. 6, 10.*

*Gospel glorious in the  
revelation of it.*

Esay. 40. 3, 4, 5.

Mal. 13. 1, 4, 5.

Luke. 10.

Secondly, the Gospel is glorious in the Promulgation and publishing of it unto the world, And this may appear, whether we consider the initiall Promulgation in Christs own personall preaching, Or the plenary Revelation thereof in the sending of the Holy Ghost to those selected vessels who were to carry abroad this treasure unto all the world. For the former, we may note that there was a resemblance of State and Glory observ'd in the preaching of Christ. *A Forerunner sent to prepare his way*, and to beare his sword before him, as a Herald to proclaim his approach, and then at last is revealed the Glory of the Lord. And thus we may observe how he sent his Harbingers before his face into every City and place whither he himselfe would come: that so men might prepare themselves, and lift up their everlasting gates against this Prince of Glory should enter in. When one poore ordinary man intendeth to visit another, there is no state nor distance, no ceremonies nor solemnities observ'd; but when a Prince wil communicate himselfe unto any place, there is a publication, and officers sent abroad to give notice thereof, that meet entertainments may be provided: So doth Christ deale with men, he knoweth how unprepared we are to give him a welcome, how soule our hearts, how barren our consciences, and therefore he sendeth his Officers before his face with his own Provision, his Grace of Illumination, Repentance,

Desire



Desire, Love, Hope, Joy, hungry and thirsting after his appearance; and then when he is esteemed worthy of all acceptation, he cometh himselfe.

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Look upon the more consummate publication of the Gospel (for Christ in his owne Personal preaching is said but *to have begun to teach*) and we shall see that as Princes in the time of their solemne Inauguration doe some special acts of Magnificence and Honour, open Prisons, proclaime Pardons, create Nobles, stamp Coyn, fill Conduits with wine, distribute Donatives and Congiaries to the people: So Christ, to testifie the Glory of his Gospel, did reserve the full publication thereof unto the day of his instalment and solemne re-admission into his Fathers Glory againe. *When he ascended up on high, hee ben led captivity captive, and gave gifts unto Men,* namely the Holy Ghost, who is called the *Gift of God*, *Act. 2. 38. Act. 8. 20. John 4. 10.* and in the plural number *Gifts*, as: elsewhere he is called *seven Spirits*, *Rev. 1. 4.* to note the plenty and variety of Graces which are by him shed abroad upon the Church. *Wisedome, and Faith, and Knowledge, and Healings, and Prophecie, and Discerning, and Miracles, and Tongues; All these work one and the self-same Spirit, dividing to every man severally as he will.* And these gifts were all shed abroad for Evangelical purposes, for the perfecting of the Saints, for the worke of the Ministry, and for the edifying of the Body of Christ: And this Spirit Saint Peter telleth us is a *Spirit of Glory*, and therefore that Gospel, for the more plentifull promulgation whereof hee was shed abroad, must needs be a Gospel of Glory too.

Act. 1. 1.  
Heb. 2. 3.

1 Cor. 12. 8, 11.  
Eph. 4. 12, 13.

1 Pet. 4. 14.

And this further appears, because in this more solemne publication of the Gospel, there was much more *Abundance of glorious Light and Grace* shed abroad into the world. The Sonne of Righteousnesse in his estate of humiliation, was much eclipsed with the similitude of sinful flesh, the Communion of our common infirmities,

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the

VERSE 2. the poverty of a low condition, the grief and vexation of the sinnes of men, the overshadowing of his Divine vertue, the form and entertainment of a servant, the burden of the guilt of sinne, the burden of the Law of God, the ignominie of a base death, the agony of a cursed death. But when he ascended up on high, like the Sun in his glory, he then dispelled all these mists, and now sendeth forth those glorious beames of his Gospel and Spirit, which are the *two wings* by which he cometh unto the Churches, and *under which the healing and salvation of the World is treasured*: John Baptist was the last and greatest of all the Prophets who foretold of Christ, a greater had not been born of women, and yet he was lesse then the least in the Kingdom of Heaven; that is, than the least of those upon whom the promise of the Spirit was shed abroad, for the more glorious manifestation of the Kingdome of his Gospel. All the Prophets and the Law prophesied until John: but at the coming of Christ they seemed to be taken away, not by way of abrogation and extinguishment, as the ceremonies, but by way of accessse and excellency, *ut scilicet exiliores ad exortum solis*, as the Orator speaks; so saith the Apostle, *Even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth*. Therefore the full Revelation of the Gospel is called an *effusion of the Spirit*, not in dew, but in showers of rain, which multiply into *rivers of living water*. (For the raine of the Spirit floweth from heaven as from a Spring) and into *wells of Salvation*, and into a *sea of Knowledge*. Which Attributes note unto us two things: First, *the abundance of spiritual grace and knowledge by the Gospel*, it should be a River. Secondly, *the growth and increase thereof*, it should be *living water*, multiplying and swelling up like the waters of the Sanctuary, till it came to a bottomlesse and unmeasurable sea of eternal life. And to touch that which was before spoken of, very glorious are

Malachi 4.2  
Ezek. 47.8,9  
Isai. 35.5,6,7  
Mat. 13.11,14

2 Cor. 3.10

Tit. 3.6  
Hebrews 6.7  
John 7.38  
4.14  
Isaiah 11.9

Isaiah 44.3  
Ezek. 47.3,4,5

are the vertues of the Spirit in the Gospel, intimated in this similitude of *living water*. To quench the wrath of God, that otherwise consuming and unextinguishable fury, which devoureth the adversaries with everlasting burnings. To satisfie those desires of the thirsty soul which it self begetteth: for the Spirit is both for medicine and for meat; for medicine, to cure the dull and averse appetites of the soul; and for meat, to satisfie them. The Spirit is both a *Spirit of supplication*, and a *spirit of grace and satisfaction*. A Spirit of Supplication, directing us to pray; and a Spirit of Grace, supplying those requests, and satisfying those desires which himself did dictate. <sup>a</sup> To cleanse, to purifie, to mollifie, to take <sup>b</sup> away the barrenness of our natural hearts. To <sup>c</sup> overflow and communicate it self to others. To <sup>d</sup> withstand and subdue every obstacle that is set up against it. To continue, and to multiply to the end.

By this then we learn the way *how to abound in grace and glory*, and how to be transformed into the Image of Christ. The beam and light of the Sunne is the *vehiculum* of the heat and influence of the Sunne; so the light of the Gospel of Christ, is that which conveyeth the vertue and gracious working of his Spirit upon the soul. And therefore we are to seek those varieties of Grace, which are for meat to satisfie the desires, and for medicine to cure the bruises of the soul, onely upon the banks of the waters of the Sanctuary; that is, in the knowledge of the word of Truth, which is the Gospel of Salvation. The more of this glorious light a man hath, the more proportion of all other graces will he have too. And therefore the Apostle puts the growth of these two together, as contributing a mutual succour unto one another. *Grow in grace, and in the knowledge of our Lord Jesus Christ*. Your grace will enlarge your desires of knowledge, and your knowledge will multiply your degrees of grace. And Saint Paul makes the knowledge

VERSE 2.

Isaiah. 33. 14

John 4. 10

Ezek. 47. 12

Zech. 12. 10

<sup>a</sup> Ezek. 36. 25

<sup>b</sup> Isai. 35. 6, 7

Ezek. 11. 19

<sup>c</sup> Mal. 3. 16.

Gal. 6. 1, 2

<sup>d</sup> Gal. 5. 17

Phil. 1. 27

Ezek. 47. 12

2 Pet. 3. 18



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Col. 1. 9, 10

Phil. 3. 8, 14

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respect to the matters  
contained in it  
2 Cor. 3. 18

of the will of God in wisdom, and after a spiritual manner, to be the ground of fruitfulness in every good work, and that again an inducement to increase in knowledge; as in the twisting together of two cords into one rope, they are by Art so ordered that either shall bind and hold in the other. As in the heavens, the inferior Orbs have the measure and proportion of their general motion from the Supreme: So in the motions of grace in the soul, the proportion of all the rest ariseth from the measure of our spiritual and saving light. The more distinctly and thoroughly the spirit of a mans mind is convinced of the necessity, beauty and gloriousness of heavenly things, the more strong impressions thereof will be made upon all subordinate faculties; for we move towards nothing without preceding apprehensions of its goodness, which apprehensions, as they more seriously penetrate into the true and intimate worth of that thing, so are the motions of the soul thereunto proportionably strengthen'd. As the hinder wheels in a Coach ever move as fast as the former which lead them; so the subordinate powers of the soul are over-ruled in their manner and measure of working towards grace, by those spiritual representations of the truth and excellency thereof, which are made in the understanding by the light of the Gospel. Thus the Apostle telleth us, that the excellency of the knowledge of Christ was that which made him so earnest to win him, the knowledge of the power of his Resurrection, and fellowship of his sufferings, was that which made him reach forth, and press forward unto the mark and price of that high calling which was before him.

Thirdly, The glory of the Gospel of Christ with his Spirit may be considered in regard of the matters which are therein contain'd, namely, the glory, the Excellencies, the Treasures of God himself: *We all, saith the Apostle, with open face, behold as in a glass* (that is, in the spiritual ministration of the Gospel, having the vail of carnal stupidity

stupidity taken away by the Spirit) *The glory of the Lord.* What glory do we here behold, but that which a glasse is able to represent? Now in *speculo vis imago non cernitur*, nothing can be seen in a glasse but the image of that thing which sheddeth forth its species thereupon; and therefore he immediately addeth, *We are changed into the same Image, from glory to glory*; and he elsewhere putteth these two together, *Man is the image, and the glory of God*; for nothing can have any thing of God in it, any resemblance or form of him, but so far it must needs be glorious. But how do we in the Gospel see the Image of God who is invisible? The Apostle expresseth that elsewhere, *God who commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.* Christ is the Image and expresse Character of his Fathers glory, as the impression in the wax is of the form and fashion of the Seale: there is no excellency in God, which is not completely, adequately and distinctly in Christ; so that in that glasse wherein we may see him, we may likewise see the glory of the Father. Now the Gospel is the face of Jesus Christ, that which as lively setteth forth his grace and Spirit to the soul, as if he were present in the flesh amongst us. Suppose we, that a glasse could retain a permanent and unvanishing species of a mans face within it, though he himself were absent, might we not truly say, this glasse is the face of that man, whose image it so constantly retaineth? So, in as much as Christ is most exactly represented in his Gospel (so that when we come into his personal and real presence, to know even as we are known, we shall be able truly to say, this is indeed the very person who was so long since in his Gospel exhibited to my Faith *sic ille manus, sic ora gerebat*) it is therefore justly by the Apostle called, *the face of Jesus Christ*; and therefore the Glasse wherein we see the Image and Glory of God, as it is the same light

VERSE 2.

1 Cor. 11. 7

2 Cor. 4. 4, 5, 6

## VERSE 2.

Rom. 1. 19

1 Cor. 15. 1

Acts 20. 25

Ephes. 3. 8

Ephes. 3. 10

1 Cor. 1. 24

1 Cor. 2. 6, 7

Rom. 5. 8

which shineth from the Sun upon a glasse, and from a glasse upon a wall; so it is the same glory which shineth from the Father upon the Son, and from the Son upon the Gospel; so that in the Gospel we see the unsearchable treasures of God, because his treasures are in his Son: Therefore that which is usually called, *Preaching the Gospel*, is in other places called, *Preaching the Kingdom*, and *the riches of Christ*, to note the glory of those things which are in the Gospel revealed unto the Church.

It containeth the glory of Gods wisdom, and that wisdom is *πολλὴ ποικίλη & σοφία*, a manifold and various wisdom, as the Apostle speaketh, who therefore calleth Christ and his Gospel by the name of *Wisdom*; we preach Christ crucified, to those that are called the Power of God, and the *Wisdom of God*: and we speak *Wisdom amongst them that are perfect*; Wisdom to reconcile his own attributes of mercy and truth; righteousness and peace, which by the fall of man seemed to be at variance among themselves; Wisdom in reconciling the world of obstinate and rebellious enemies unto himselfe; wisdom in sanctifying the whole creation by the blood of the Crosse, and repairing those ruins which the sin of man had caused; wisdom in incorporating Christ and his Church, things in their own distinct natures as unapt for mixture, as fire and water in their remotest degrees; wisdom in uniting the Jews and Gentiles, and reducing their former jealousies and disaffections unto an intimate fellowship in the same common mysteries; In one word, wisdom above the admiration of the blessed Angels, in finding out a way to give greater satisfaction to his offended justice, by shewing mercy & saving sinners, then he could ever have received by either the confusion or annihilation of them. It containeth the glory of Gods goodness & mercy, of that *εὐδοξία*, good will towards men, which brought glory to God, and



and to the earth peace: for the Gospel is as it were a Love-token or commendatory Epistle of the Lord unto the Church. God left not himself without witnesses of his care, and evidences of some love even of those whom he suffered to walk in their own wayes, without any knowledg of his Gospel; he did them good, he gave them rain from Heaven and fruitful seasons; so even they had experience of some of his goodnesse; the goodnesse of his providence, for he is the Saviour of all men; but the Gospel containeth all Gods goodnesse, as a heap and miscellany of universal mercy: *I will make all my goodnesse passe before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and I will shew mercy to whom I will shew mercy.* Gods special and gracious mercy, the mercy of his promises in Christ, doth convey unto the soule an interest in all his goodnesse, nay, it maketh all things good unto us, so that we may call them ours, as gifts and legacies from Christ. He hath given to us all things that pertaine to life and godlinesse; the world, and life, and death, and things present, and things to come. *All have yours,* saith the Apostle. Death it self and persecutions are amongst the Legacies of Christ unto the Church, and a portion of all that goodnesse with which in the Gospel she is endowed. It containeth the glory of Gods power and strength, for it is the Power of God unto salvation, as hath been declared. It containeth the glory of Gods grace. The grace of his favour towards us, and the grace of his Spirit in us. *The Law was given by Moses, but grace came by Christ;* that is, favour in stead of Gods fury, and strength in stead of mans infirmity; for because man was unable to fulfil the Law, therefore the Law came with wratch and curses against man; but in the Gospel of Christ, there is abundance, even a whole Kingdom of grace. (the Apostle saith, that by Jesus Christ grace reigneth) there is Grace to remove the curse of the Law, by Gods favour to

VERSE 2.

Acts 14, 16, 17

2 Pet. 1, 3, 4

1 Cor. 3, 18

John 1, 17

Rom. 5, 21

VERSE 21

James 4. 5, 6

Math. 13. 19

Mark 1. 14

Luke 8. 10

Deut. 29. 29

Exod. 9. 21

Exod. 33. 23

wards us: (so that on all sides the Law is weak, unable, by reason of mans sin, to save; and unable, by reason of Gods favour, to condemn) and there is grace to remove the weaknesse of men by Gods Spirit in us; for though our own spirit lust unto envy, or set it self proudly against the Law of God; yet he giveth more grace; that is, strength enough to overcome the counterlustings of the flesh against his will, and to enable us in sincerity, and Evangelical perfection, to fulfil the commands of the Law. Lastly, it containeth in some sort the glory of Gods Heavenly Kingdom, in that therein are let in the glimpses and first fruits, the seals and assurances thereof unto the soul by the Promises, Testimonies and Comforts of the Spirit. And therefore it is frequently called the Gospel of the Kingdom, and the Mysteries of the Kingdom of God, namely, that Kingdome which beginneth here, but shall never end. As if a man borne in Ireland be afterwards transplanted into England, though he change his Country, he doth not change his King or his Law, but is still under the same Government: so when a Christian is translated from Earth to Heaven, he is still in the same Kingdom, in Heaven it is the Kingdom of Glory (mended much by the different excellency of the place and preferment of the person): in Earth it is the same Kingdome, though in a less amene and comfortable climate, the Kingdome of the Gospel. These and many other the like things are the glorious matters which the Gospel containeth.

Here then we see how and wherein we are to look upon God, so as that we may abide his glory, and be comforted by it: we must not look upon him in his own immediate brightnesse and essence, nor by our sawcy curiosities pry into secrets of his unrevealed Glory, for he is a consuming fire, an invisible and unapproachable light, we may see his back parts, in the proclaiming of his mercy; and we may see the hornes or bright

*bright beams of his hands, in the publishing of his Law : but yet all this was under a cloud, or under the hiding of his power ; his face no man can see and live : We must not look upon him only in our selves. Though we might at first have seen him in our own nature, for we were created after his Image in Righteousnesse and true Holinesse ; yet now that Image is utterly obliterated, and we have by nature the Image only of Satan and the old Adam in us : we must not look upon him only in Mount Sinai, in his Law, lest the fire devour us, and the dart strike us through ; we can find nothing of him there but rigor, inexorablenesse, wrath and vengeance. But we must acquaint our selves with him in his Son ; we must know him, and whom he hath sent together ; there is no fellowship with the Father, except it be with the Son too : we may have the knowledg of his Hand, that is, of his works, and of his punishments, without Christ : but we cannot have the knowledg of his bosome, that is, of his counsels and of his compassions ; nor the knowledg of his Image, that is, of his Holinesse, Grace, and Righteousnesse ; nor the knowledg of his presence, that is, of his comforts here, and his glory hereafter, but only in and by Christ : we may know God in the world, for in the Creation is manifest τὸ γνωσθὲν τῷ Θεῷ, that which may be known of him, namely, his Eternal power and God-head. But this is a barren and fruitlesse knowledg, which will not keep down unrighteousnesse : for the wise men of the world when they knew God, they glorified him not as God, but became vain in their imaginations, and held that truth of him which was in the Creation revealed, in unrighteousnesse. We may know him in his Law too, and that in exceeding great glory, when God came from Teman, and the Holy One from Mount Paran (whereabout the Law was the second time repeated by Moses) his glory covered the Heavens, and the Earth was full of his praise, his brightness was as the light, &c. But this is a killing knowledge, a know-*

VER. 2.

Hab. 3.4

John 17.3.  
1 John 1.3.

John 1.18  
Col. 1.15  
John 14.6  
Ephes. 2.18  
and 3.12  
Heb. 12.19, 22

Hab. 3.3, 4.  
Deut. 1.2



## VERSE 2.

Deut. 33. 2.

Deut. 5. 22

Gal. 3. 10

Rom. 12. 20

knowledg which makes us flye from God, and hide our selves out of his presence, and fight against him as our foret enemies, and come short of his Glory: therefore the Law is called, *A fiery Law*, or a *fire of Law*, to shew not only the Original thereof, for it was spoken out of the midst of the fire; but the nature and operation of it too, which of it selfe is to heap fire and curses upon the soul; and therefore it is called the *ministration of Death*, 2 Cor. 3. 7. But now to know the Glory of God in the face of *Jesus Christ*, is both a fruitful and a comfortable knowledg; we know the pattern we must walk by, we know the life we must live by, we know the treasure we must be supplied by, we know whom wee have believed, we know whom we may be bold with in all straits and distresses, we know God in Christ full of love, full of compassion, full of eares to hear us, full of eyes to watch over us, full of hands to fight for us, full of tongues to commune with us, full of power to preserve us, full of grace to transforme us, full of fidelity to keep Covenant with us, full of wisdom to conduct us, full of redemption to save us, full of glory to reward us. Let us therefore put our selves into this rock, that Gods goodnesse may pass before us, that he may communicate the mysteries of his Kingdom and of his glory unto us, that by him our persons may be accepted, our prayers admitted, our services regarded, our acquaintance and fellowship with the Lord increased, by that blessed Spirit which is from them both shed abroad in his Gospel upon us.

Now lastly, the Gospel of Christ is *glorious* in those ends, effects, or purposes for which it serveih. And in this respect principally doth the Apostle so often magnifie the glory of the Gospel above the Law. The Law was a glorious ministry, as appears by the thunderings and lightnings, the shining of *Moses* his face, and trembling at Gods presence, the service of the Angels, and sound of the

Exo. 19. 16, 21

the Trumpet, the ascending of the smock, and the quaking of the mountaine: but yet still the glory of the Gospel was far more excellent, a better Covenant, a more excellent ministry. The Law had *weaknesse and unprofitablenesse* in it, (both terms of diminution from the glory thereof) and therefore it could make nothing perfect: But that which the Law could not do, in as much as it was weak through the flesh, the *Law of the Spirit of life in Christ Jesus* (which is a *periphrasis* of the Gospel, as appeareth, 2 Cor. 3. 6) did do for us, namely, make us free from the Law of sin and death. So then the Law was glorious, but the Gospel in many respects did *excel in glory*, 2 Cor. 3. 10.

To take a more particular view of the spiritual glory of the Gospel of Christ in those excellent ends and purposes for which it serveth: First, it is *ful of light*, to informe, to comfort, to guide those who sat in darknesse and the shadow of death, into the way of peace. Light was the first of all the creatures which were made, and the Apostle magnifieth it for a glorious thing in those other luminaries which were after created, 1 Cor. 15. 41. How much more glorious was the light of the Gospel? The Apostle calleth it, *φῶς δαυαλόν*, *A marvellous light*: and therefore the Kingdom of the Gospel is exprest by *light and glory together*, as termes of a promiscuous signification, 1 Sai. 60. 1, 2, 3. Of all other learning, the knowledge of the Gospel doth infinitely excel in worth, both in regard of the object thereof, which is God manifested in the flesh, and in regard of the end thereof, which is flesh reconciled, and brought unto God. *A knowledg which passeth knowledge*, a knowledge which bringeth fulnesse with it, even all the *fulnesse of God*; a knowledg so excellent, that all other humane excellencies are but dung in comparison of it. What Angel in Heaven would trouble himselfe to busie his noble thoughts (which have the glorious presence of God, and the

VERSE 2.

Heb. 8. 6

Heb. 7. 18, 19

Rom. 8. 2, 3

1 Pet. 2. 9  
Apost. 1. 6  
φῶς δαυαλόν  
τὸ ἀπὸ τοῦ  
ἵου Ἰησοῦ  
ἐκ τῆς  
ἐκ τῆς  
Greg. Nazian.  
O. 3.

Ephes. 3. 18

Phil. 3. 8

## VERSE 2.

Ὁν οὐτο ἀπὸ  
λαύρα μόνον  
τὸ πείθειν καὶ  
ἐγκύβειν ὡς  
χρῖστον περιέ-  
μνησα. Greg.  
Naz. Orat.  
1 Pet. 1. 12

Ἡμέτεροι φη-  
σιν αἱ λόγοι  
καὶ τὸ Ἑλληνί-  
ζειν, ὡς καὶ τὸ  
σέβειν Θεὸς ὁ  
μὴ ὅτι ἡ ἀλοσία  
γενεῖα καὶ ἔ-  
δεν ὑπὲρ τὸ  
πίστωσαν, ὅτι ὁ  
μολέρας δεῖ  
σοφίαι. Greg.  
Naz. Orat. 3.

the joyes of Heaven to fill them) with Metaphysical, or Mathematical or Philological contemplations, which yet are the highest delicacies which humane reason doth fasten on to delight in? And yet we find the Angels in Heaven, with much greedinesse of speculation stoop down, and as it were, turne away their eyes from that expresse glory, which is before them in Heaven, to gaze upon the wonderful light, and bottomlesse mysteries of the Gospel of Christ. In all other learning, a Devil in hell (the most cursed of all creatures) doth wonderfully surpasse the greatest proficient amongst men; but in the learning of the Gospel, and in the spiritual revelations and evidences of the benefits of Christ to the soul from thence, there is a knowledge which surpasseth the comprehension of any Angel of darknesse; for it is the Spirit of God only, which knoweth the things of God. It was the divellish flout of *Julian* the Apostate against Christian Religion, That it was an illiterate rusticity, and a naked belief, and that true polite learning did belong to him and his Ethnick faction; and for that reason he interdicted Christians the use of Schools and humane learning, as things improper to their believing Religion (a persecution esteemed by the Ancients as cruel as the other bloody Massacres of his predecessors.) To which slander, though the most learned Father might have justly returned the lye, and given proofs, both in the canonical books of holy Scripture, & in the professors of that religion, of as profound learning, as invincible argumentation, and as forcible eloquence, as in any Heathen Author (for I dare challenge all the Pagan learning in the world to parallel the writings of *Clement of Alexandria*, *Origen*, *Justin*, *Tertullian*, *Cyprian*, *Minutius*, *Augustin*, *Theodore*, *Nazianzen*, and the other Champions of Christian Religion against Gentilisme) yet he rather chuseth thus to answer, That that authority, which the faith he so much derided, was built upon,



upon, came to the soule with more selfe-evidence, and invincible demonstration, than all the disputes of reason, or learning of Philosophie could create. Though therefore it were to the Jewes an offence, as contrary to the honour of their Law; and to the Greeks foolishnesse, as contrary to the pride of their reason; yet to those that were perfect, it was an hidden and mysterious wisdom, able to convince the gain-sayers, to convert sinners, to comfort mourners, to give wisdom to the simple, and to guide a man in all his waies with spiritual prudence; for, what ever the prejudice of the World may bee, there is no man a wiser man, nor more able to bring about those ends which his heart is justly set upon, than hee who being acquainted with God in Christ by the Gospel, hath the Father of wisdom, the Treasurer of wisdom, the Spirit of wisdom, and the Law of wisdom to furnish him therewithall. It is not for want of sufficiencie in the Gospel, but for want of more intimate acquaintance and knowledg thereof in us, that the children of this world are more wise in their generation, than the children of light.

Secondly, another glorious end and effect of the Gospel, is to bee a *ministration of Righteousnesse*, a publication of a pardon to the world; and that so generall, that there is not one exception therein of any other sinne than only of the contempt of the pardon it self. And in this respect likewise the Gospel exceeds in Glory. *If the ministration of condemnation* (saith the Apostle) *be Glory*, much more doth the *ministration of Righteousnesse* exceede in Glory. 2 Cor. 3. 9. It is the glory of a man to passe by an offence, and the Lord proclaimeth his Glory to Moses, in that he would forgive iniquity, transgression, and sinne, that is, multitudes of sinns, and finnes of all degrees, Exod. 34. 7. And thus the Lord magnifies his mercie, and thoughts toward sinners, above all the waies and thoughts of men, even as the Heavens are higher than the

VERSE 2.

Βελεῖ γὰρ  
ἡμῖν ὁ λόγος,  
ὡς ἐξείναι δι-  
απιστεῖν τοῖς  
ὑπὸ τοῦ θεοῦ  
φύραν ἀνδρῶν  
εἰρηνοφίαις.  
ἀλλ' ὡς δεῖξιν  
εἶναι τὰ λό-  
γῳ τὸ ἐκεί-  
νων ἀξιοπι-  
σαν, πάσης  
δυνάμεως λο-  
γικῆς καὶ ἀντι-  
λογικῆς ἰχυ-  
ρότερον.  
Greg. Naz. ib.

## VERSE 2.

Numb. 20. 12

1 Pet. 3. 14, 15

1 Pet. 4. 14

1 John 5. 10

Gen. 4. 13

Psal. 78. 18, 19  
40. 41

the earth, because he can abundantly pardon, or multiply forgivenesses upon those who forsake their wayes and turne to him, *Isai. 55. 7, 8, 9.* and therefore justifying faith whereby we rely upon the power of God to forgive and subdue our sinnes, is said to give glory to God. *Abraham* staggered not at the Promise through unbelief, but being strong in faith, he gave glory to God; namely, the glory of his power and fidelity, *Rom. 4. 20, 21.* *Ye shal not bring this Congregation into the Land which I have given them,* saith the Lord to *Moses* and *Aaron*, *Because ye believed me not, to sanctifie me in the eyes of the children of Israel;* that is, to give me the glory of my Power and truth: (for to sanctifie the Lord of Hosts, signifieth to glorifie his Power, by fearing him more then men, and by relying on him against the power and confederacies of men, *Isai. 8. 12, 13.* And therefore in the same argument touching the happinesse of the Saints, if they suffer for righteousness sake, or be reproached for the Name of Christ, *Saint Peter* useth in one place sanctifying of the Lord in our hearts, and in another glorifying of him, as termes equivalent :) And therefore unbelief is said to make God a liar, that is, to dishonour him, and to rob him of the glory of his Truth: And despair, to rob God of his Mercy, and to make the guilt of sin greater then the power of God: And therefore murmurers and unbelievers are said to speak against God, and to grieve him, to tempt, to limit him; that is, to call into question the glory of his Power and Truth. Herein then consisteth another glorious effect of the Gospel of Christ, that being a ministration of righteousness, it is a glass of that Power, Truth, mercy, and fidelity of God, which by faith we rest upon, for the forgiveness and subduing of sin.

Thirdly, Another glorious end of the Gospel is to be a ministration, and a law of life. If the ministration of death (saith the Apostle) were glorious; how shal not the ministration

# The glory of the Gospel

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stration of the Spirit be rather glorious? 2 Cor. 3. 6, 7, 8.

The Law alone by it selfe is towards sinners but a dead letter, only the rule according unto which a man ought to walk, not any principle enabling him to walk. If Moses alone should speak unto men, he could only tell them what they ought to do, he could in no wise enable them to do it: nay, further, the Law hath occasionally from the sin of man a malignant property in it, to irritate and exasperate lust the more, to beget an occasional rage and fiercenesse in our nature. As the Sun shining on a dunghil draweth forth noysom vapours, and maketh it stink the more. But now the Gospel by the Spirit, doth not only teach, but help, too, sheweth us what wee should do, and giveth us strength to do it: We do not only therein see the glory of God, but are withal changed into the same Image, even from glory to glory; that is, (as I conceive, from that allusion to a glass) the glory of the Lord shining upon the Gospel, and from the Gospel shining upon our hearts, doth change them into the Image of the same glory, even as the glory of the Sun shining upon a glasse, and from that glasse reflecting on a wall, doth therein produce a more extraordinary Image of its own light: so that the Apostles *in deus est deus*, is the same with the Poets *speculum in speculum*, from the glory of the Gospel which is one glasse of Gods Image, there is shaped the same Glory in the heart, which is another glasse of his Image. This is that which the Apostle calleth the *forming of Christ in the soul*, and the planting of it into the likeness of his death and resurrection.

Fourthly, It is a glorious Gospel in the *judicature thereof*. The Spirit in the Gospel doth convince not of Righteousnesse onely, but of *judgment* too; that is, the Spirit shall erect a throne in the hearts of men, shall pull down the prince of this world, and dispossess him; shall enable mens owne hearts to proceed like upright Judges with

VERSE 2.

Quod operum  
lex minando  
imperat, hoc fi-  
dei lex creden-  
do imperat.  
L. gasci. di-  
cit Deus, Fac  
quod jubeo; lege  
fidei dicitur  
Deo, Pa quod  
jubes. Aug. com  
3. lib. de spiritu  
& litera. copp.  
13. 19  
2 Cor. 3. 10

John 16. 11



## VERSE 2.

Isaiah 42.3  
 Matth. 12.10

1 Cor. 13.1  
 2 Cor. 7.1  
 Hos. 14.8  
 Mai. 3.17  
 Jer. 31.19

Phil. 3.20

with truth and with victory, (which are two of the principal honours of Judgement) against their own lusts, to censure, to condemn, to crucifie them, though before they were as dear as their owne members; to throw all their Idols away as menstruous rags, and to judg and revenge themselves. Ephraim shall say, what have I to do any more with idols? In that day, saith the Lord, every man shall cast away his idols of silver, and his Idols of gold, which your own hands have made unto you for a sin: I have surely heard Ephraim bemoaning himselfe; After that I was turned, I repented; and after that I was instructed, I smote upon my thigh. Thus the government of the Gospel in the heart, makes a man severe to sentence every sin, to hang up his Haman, his favourite lusts, to give up himself to the obedience of Christ, and to have his conversation, his trading, his treasure, his privileges, his freedom, his fellowship in Heaven, as being now constituted under the gracious and peaceable government of an heavenly Prince.

Fifthly, It is a glorious Gospel, in that it was to be a continuing ministration, and an immortal seed: If that which was done away, saith the Apostle, was glorious, much more that which remaineth is glorious, 2 Cor. 3. 11. Now the Gospel is able to preserve a man blamelesse unto the coming of our Lord Jesus; it will not suffer a man to be shaken nor overturned by all the powers of darknesse; there is strength enough in it to repel, and wisdom to answer all the temptations and assaults of the enemies of our salvation; If the world set upon us with any temptations on the right hand, or on the left, with disgraces, persecutions, discomforts, exprobrations, for this was the man who made God his help, and would needs be more excellent then his neighbours: the Gospel furnisheth us with sure promises, and sure mercies: this is answer sufficient against all the discouragements of the World, I know whom I have believed; I know that he

hath

Gospel is  
 power

hath overcome the world, I know that he is able to keep that which I have committed unto him, until the last day, and in the mean time the world is crucified unto me, and I unto the world; that is, we are at an equall point of distance and defiance, the world contemts me, and I am as carelesse of the world. If with pleasures, honours, and gilded baits to draw us away from God, Faith in the Gospel easily overcometh the world; for it giveth both the Promises and first fruits of such Treasures as are infinitely more pretious and massie than all the world can afford; the very reproaches of Christ (how much more his promises; how infinitely more his performances at the last?) are farre greater riches, than the treasures of Egypt. The daily sacrifice of a godly life, and the daily feast of a quiet conscience, put more sweetnesse into the afflictions of Christ, than is in all the profits, pleasures or preferments of the world, being made bitter with the guilt of sin. If Satan, or our own reasonings stand up against the Kingdome of Christ in us, the Gospel is a Store-house which can furnish us with armory of all sorts to repell them. Faith can quench fiery darts, the weapons of the Spirit can captivate the very thoughts of the heart unto the Obedience of Christ; no weapon which is formed against it can prosper, and every tongue which riseth up against it in judgment, it shall condemn; it is a staffe which can carry a man over any Jordan, and can support and comfort him in any shadow of death. This is the honour of the Word, that it doth not only sanctifie men, but preserve their holinesse in them. If it were not for the treasure of the Word in the heart, every little thing would easily turn a man out of his way, and make him revolt from Christ againe. How easily would afflictions make us mistrust Gods affection to us, and so change ours unto him, (for this is certain, His love to us is the original of our love to him) make us murmur, a pecc, struggle, fret under his hand, if in the Gospel wee did

Faith

VERSE 2.

Psal. 119. 92

2 King. 6. 33

Mal. 3. 14

Esay 58. 3

John 10. 4, 5

Acts 20. 29, 30

did not look upon them as the gentle corrections of a Father, who loves us, as the pruning and harrowing of our soules that they may bring forth more fruit? *Except thy Law had been my delight, I should have perished in mine affliction.* My affliction would have destroyed me, and made me perish from the right way, if it had not been tempered and sanctified by the Word. It wrought so with that wicked King of Israel, *Behold this evil is of the Lord; what should I waite upon the Lord any longer? What profit is there to walk humbly before him, or to afflict our selves before him, who will not see, nor take knowledge of it, but continue to be our enemy still?* But the Gospel teacheth a mans heart to rest in God; assureth it that there is hope in Israel, and balme in Gilead, that they which believe should not make hast to limit, or to misconstore God, but waite for his Salvation, which will ever come in that due time, wherein it shall be both most acceptable and most beautiful. Againe, how easily would *Temptations* overturn the faith of men, if it were not daily supported by the Word? What is the reason that the sheep of Christ will not follow strangers, nor know their voice; that is, will not acknowledge any force, nor subscribe in their hearts to the conviction or evidence of any temptation which would draw them from God, but onely because they heare and know the voice of Christ in his Gospel; and feel a Spirit in their owne hearts setting to its seale and bearing witnesse to that Truth from whence those solicitations would seduce them? The Apostles foretold the Elders of Ephesus at his solemn departure from them, that *grievous wolves would enter in amongst them, and that some of themselves would arise speaking perverse things, to draw away Disciples after them.* And the maine remedy which the Apostle gives them against this danger, was, *I commend you to God, and to the Word of his Grace, which is able to build you up, &c.* Noting that it is the Word of God w



keepeth men from being drawne away with perverse disputes. And the same intimation he gives them in his Epistle unto them; *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers. That we henceforth be no more children, tossed to and fro, and carried about with every winde of Doctrine, by the sleight of Men, and cunning craftinesse whereby they lye in wait to deceive.* The more richly the Word of God, in the love and evidence thereof, doth dwell in any man, and enable him to prove all things, the more stedfastly will he hold that which is good, and stand immoveable against the sleights and sollicitations of men. Again, how easily would our owne *evil hearts* gather a rust and unaptnesse for service over themselves, if they were not dayly whet and brightned upon the Word of God? That onely it is which scrapeth away that leprosie and mossinesse which our soules are apt to contract out of themselves. *A man may loose all that he hath wrought; all the benefit of what he hath done already, and all the strength to do any more, by not abiding in the doctrine of Christ.* Hee is no doer of the Word, who looketh in it as a man on a glasse, and presently forgetteth the image and state of his Conscience againe; it is only he that *continueth therein*, who is a doer of the work, and blessed in his deed. He that treasureth up the Gospel in his heart, and laboureth to grow rich in the knowledge thereof, can never be turned quite out of his way, or become an Apostate from the Grace of Christ.

Lastly, it is a glorious Gospel in regard of those noble and majestical endowments with which it qualifieth the soul of a Christian; for there is no nobility to that of the Gospel. It giveth men the highest priviledge in the World, to be called the *Sons of God*, to be *Kings and Priests before him*, to be a *Royal Priesthood*, a *holy Nation*, a *peculiar People*, a *Nation of Priests*. Nothing doth so

VERSE 2.

Ephes. 4. 11, 14

1 Thes. 5. 21

2 John 8, 9

Jam. 1. 23, 25

John 1. 12

1 John 3. 1

Rev. 1. 6

1 Pet. 2. 9

VERSE 2.

Rom. 3. 1, 2.

1 Sam. 4. 22

Luke 2. 32

Amos 8. 7.

Jer. 9. 24.

\* ὅτι φιλοτι-  
μώμενον ἐν  
ἀγγελίᾳ.  
Rom. 15. 20

honour a Land as to be the seats of the Gospel. It was the honour of the Jewes, that unto them were committed the Oracles of God. Therefore the *Ark is called the Glory of Israel*, and *Christ the Glory of Israel*, and the *excellency of Jacob*; neither is there any thing else allowed a man to glory in, save only this, that he understandeth and knoweth the Lord in his word. It putteth *magnanimity* into the breasts of men, high thoughts, regal affections, publick desires and attempts, a kind of Heavenly ambition to do, and to gain the greatest good. *The main ends of a Christian are all high and noble.* The favour of God, the fellowship of the Father and the Son, the Grace of Christ, the peace of the Church; his traffick and negotiation is for heaven, his language the dialect of Heaven; his Order a Heavenly Order, innumerable companies of Angels, and the Spirits of just men made perfect. A holy man who hath the Spirit of his minde raised and ennobled by the Gospel, is an agent in the same affaires, and doth in his thoughts, desires, prayers, emulations, pursue the same high and heavenly ends, for the advancement of the glory of Christ, and demolishing the kingdome of Satan, with the blessed Angels of God. His desires look no lower than a Kingdome, a weight of masse and most superlative exceeding Glory. That which other men make the utmost point even of their impudent and immodest hopes, the secular favours and dignities of the world, these put lowest under their feet; but their wings, the higher and most aspiring affections of their soule, are directed only unto Heaven and Heavenly things. They no sooner are placed in the body of Christ, but they have publick services, some to preach, some to defend, all to pray, to practise, to adorne the profession they have under-taken. For indeed, every Christian hath his talent given him, his service injoynd him. The Gospel is a *Depositum*, a publick Treasure, committed to the keeping of every Christian, each man ha-

ving

ving as it were, a severall key of the Church, a severall trust for the honour of this kingdom deliver'd unto him. As in the solemn Coronation of the Prince, every Peere of the Realme hath his station about the Throne, and with the touch of his hand upon the royal Crowne declareth the personal duty of that honour which he is called unto, namely, to hold on the Crown on the head of his Sovereign, to make it the main end of his greatness, to study, and by all means endeavour the establishment of his Princes Throne: so every Christian as soon as he hath the honour to be called unto the kingdom and presence of Christ, hath immediately no manner a *Depositem* committed to his care then the very Throne and Crown of his Saviour, then the publick honour, peace, victory and stability of his Masters kingdom. The Gospel is committed to the custody of the Bishops and Pastors of the Church, to preach it. They are, as it were, the Harbingers and Forerunners of Christ to prepare his way into the souls of men. To the custody of the Princes and Judges of the earth to defend it, to be a guard about the person and truth of Christ, to command the obedience, and to encourage the teaching of it. The Gospel is the Law of Christs Throne, and the Princes of the world are the Lions about his Throne, set there to warch and guard it against the malice of enemies. And therefore it is recorded for the honour of *David*, that he set in order the courses of the Priests, and appointed them their formes and vicissitudes of Service. Of *Solomon*, that he built, adorned, and dedicated a Temple for Gods solemne worship. Of *Josiah*, that he made the people to serve the Lord their God. Of *Hezekiah*, that he restored the Service, and repaired the Temple of God, that he spake comfortably to the Levites, who taught the good knowledg of the Lord, that he proclaimed a solemne Passeeover, that he ordered the courses of the Priests and Levites, that he gave command-

VERSE 2.

2 Tim. 1. 14  
& 2. 2

1 Chron. 23. 24

2 Chron. 34. 33  
29. 3  
32. 1. 22  
34. 2, 3, 4



## VERSE 2.

*Euseb. de vit.*  
*Constantini, l. 2.*  
 cap 37, 38, 39.  
*Act. 13. 26.*  
*Jude v. 3.*  
*2 Thel. 2. 15.*

*Act. 13. 46.*  
*& 28. 28.*  
*1 Thel. 2. 2.*  
*Act. 2. 14. 23,*  
*36.*  
*Acts 4. 8. 12, 13*  
*19*  
*Act. 5. 29. 32.*

ment concerning the portion of their due maintenance that they might be encouraged in the Law of the Lord (a patterne worthy the admiration and imitation of all Christian princes, in spite of the sacrilegious doctrine of those men who would rob them of that power and office which God hath given them for the establishment of his Gospel; and it was imitated by the first Christian Prince that ever the world had.) Lastly, the Gospel is committed to the keeping of every Christian to practise it, to adorne it, to pray for it, to be valiant and courageous in his place and station for the truth of it. And for a man to neglect these duties is to betray and dishonour the Kingdome of Christ, and to degenerate from that high and publick condition in which God had placed him.

Again, it putteth a spirit of *Fortitude and boldness* into the hearts of men. Boldness to withstand the corruptions of the times, to walk contrary to the courses of the world, to out-face the sins and the scornes of men, to bee valiant for a despised truth or power of religion, not to be ashamed of a persecuted profession, to spread out *contra torrentem brachia*, to stand alone against the power and credit of a prevailing faction, as *Paul* against the contradiction of the Jews; and *Peter* and *John* against a Synod of Pharises; and those invincible champions of Christ, *Athanasius* against the power of *Constantius*, the frequent synodical convention of countenanced hereticks, and the general deluge of *Arianisme* in the world. *Ambrose* against the wrath and terror of the Emperour of the world, to whom, having imbrued his hands in much innocent blood, that holy Father durst not deliver the blood of Christ. *Chrysostome* against the pride and persecution of the Empresse *Eudoxa*. *Luther* against the mistresse of fornications, the princeesse of the earth, and as himself professed, if it had beene possible, against a whole city full of divels. The Christians of all ages against

against the fire, fury, and arts of torment executed by the bloody persecutors of the Church. Nay further, the Gospel giveth boldnesse against that universall fire which shall melt the Elements, and shrivell up the heavens like a roll of parchment; *Herein*, saith the Apostle, *is our love made perfect, that we may have boldnesse in the day of Judgment, because as he is, so wee are in this world;* that is, we have his image in us, and his love shed abroad in our hearts, and therefore we are able to assure our hearts before him, and to have confidence towards him. Now hee who hath boldnesse to stand before God, to dwell with consuming fire, and with everlasting burnings; who can get the Lord on his right hand, and put on the Lord Jesus, though hee bee not out of the reach, or beyond the blow, yet is hee above the injurie of the malice of men; they may kill, but they can never overcome him. *I am he that comforteth you; who art thou* (saith the Lord) *that thou shouldst be afraid of a man that shall dye, and forgettest the Lord thy Maker &c?* What an invincible courage was that of *Eliab*, which retorted the slander of *Ahab* upon his owne face? *I have not troubled Israel, but thou and thy fathers house.* And that of *Micaiah*, against the base request of a flattering Courtier, who thought God to bee such an one as himselfe, that would magnifie and cry up the ends of a wicked king? *As the Lord liveth, what the Lord saith unto mee, that will I speake.* And that of *Amos* against the unworthy instructions of *Amaziah*, the priest of Bethel, *Thou saiest, prophesie not against Israel, and drop not thy words against the house of Isaac; therefore thus saith the Lord, Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt dye in a polluted land, and Israel shall surely goe into captivity forth of his land.* And that of *Jeremiah*, who boldly gave the lye to *Iryah* the captaine of the ward; *It is false, I fall not away to the Chaldeans.*

VERSE 2.

1 John. 4. 17.

Isa. 51. 12, 13.

1 King. 18. 18.

1 King. 22. 14.

Amos 7. 16, 17

Jer. 37. 13, 14.

## VERSE 2.

*Tertull. Apolog.  
cap. ult. Baron.  
An. 179. §. 27  
Euseb. Hist. l. 5  
cap. 1.  
Christiani su-  
mus, Christiani  
et Deos suos  
Imperator non  
colemas. Baron.  
An. 301. §. 46.  
An. 165. §. 41*

*Jer. 37. 16, 17  
38. 15, 16*

*Mark 6. 20.*

*Acts 6. 15*

*1 Cor. 14. 24, 25  
Acts 16. 29, 30*

The time would fail, if I should speak of the unbending constancy (or as the Gentiles stiled it, obstinacy) of *Ignatius, Polycarp, Justin, Cyprian, Pionius, Sabina, Maximus*, and those infinite armies of holy Martyrs, who posed the inventions, tired out the cruelties, withstood the flatteries, and with one word (*Christiani sumus*) overcame all the tyrannies, quenched the fire, and stopped the mouths of their proudest Persecutors.

Again, the Gospel putteth a kind of *Lustre and terror* on the faces of those in whom it reigneth, and maketh them, as the Law did *Moses*, to shine as lights in the world, and to be more excellent then their neighbours; worketh in others towards them a dread and awefulness. Though *Jeremiah* were a prisoner, cast into the dungeon, and in such extremity as he was there likely to perish: yet such a Majesty and honour did God even then put upon him, and that in the thoughts of the king himself, that he could not be in quiet till he consulted with him about the will of the Lord, and by his many conferences with him made it plainly appear, that he stood in awe of his person and Prophecies. So it is said, *That Herod feared John, knowing that he was a just, and a holy man, and observed him: to note. That Holiness maketh mens persons and presence dreadful to the wicked.* by reason of that Grace and Majesty which God hath put into them. The whole Council of Scribes and Pharises, they who afterwards gnashed on *Stephen* with their teeth, were forced to acknowledge the Majesty of holiness shining upon him, *They stedfastly looked on him, and saw his face as it had been the face of an Angel.* The mighty power of the Gospel of Christ maketh unbelievers fall on their faces, and confesse of a truth, that God is in those who preach it: This we find verified in the poor astonished-keeper of the prison into which *Paul and Silas* had been cast, he sprang in and came trembling and fell down before them, and brought them forth, and



and said, *Knew, Sirs,* (which is an honourable appellation, fit rather for Princes than for prisoners) *what must I do to be saved?* It is true, that naturally men hate Christ and his servants, but this is not as a man hateth a Toad (which he can easily crush) with a simple hatred; but as a man hateth a Lion, or as a Malefactor hateth his Judge, or as a Thief hateth the light, with a compounded hatred, mixed with a fear and dread of that Majesty within them. Which Majesty hath sometimes shined so brightly, even under torments and persecutions, that it hath forced from Heathen Emperours a desire of the Christians Prayers; sometimes not astonished only, but converted the adversaries.

Lastly, The Gospel bringeth *liberty and joy* into the hearts of men with it. The liberty, a *glorious liberty*, Rom. 8.21. and the joy a *glorious joy*, 1 Pet. 1. 8. therefore the Gospel is called, *A Gospel of great joy*, Luke 2.10. Liberty is so sacred a thing, that indeed it belongs in the whole compasse of it, only to the Prince: for though other men be free from servitude, yet they are not free from subjection. Now the Gospel giveth a plenary freedom to the consciences of men; they may be commanded by their own consciences, but their consciences cannot be commanded by any but by Christ. The Sonne hath made them free from all others, that hee onely might be Lord over them. These are those noble effects of the Majesty of the Gospel in the hearts of men, and all, so many severall evidences of that glory which belongs unto it.

Now then, to draw some Inferences from this most useful and excellent Doctrine of the glory of the Gospel; we learn from thence, 1. What liberty, and what sincerity the Ministers of Christ ought to use in the administration of this his Kingdom in the World. First, *What Liberty.* The Officers of a Prince who go before

VER 5 & 2.

\* Adjectos ideo vocabant, quia cum in eo essent ut torquerent martyres, ipsi martyres fuerunt, verbo Dei, & Constantia martyrum per-moti. Cameron de Eccles. p.83

VERSE 2.

Jer. 1. 37. 18.

Ezek. 3. 8. 9

1 Tim. 4. 11

2 Cor. 4. 1, 2,

2 Cor. 3. 12.

\* Tertul. Apol.

esp. 5.

Rom. 1. 16.

Eph. 6. 20

Acts 4. 29.

fore him to prepare his way; make bold to strike, and to scatter those unruly throngs of men, who presse too neere upon his sacred person. We are the Messengers of Christ sent before hand with his royal proclamation of peace, to make roome in the hearts of men for him, and to open their everlasting doors, that this King of Glory may enter in. We may therefore boldly limite with the Rod of his mouth, we must cry aloud, and not spare; Pull downe mountainous lusts, subdue strong holds, take unto us iron pillars, and brasen wals, and faces of flint, to root up, to pull downe, to batter and destroy, not to teach only, but to command with all authority, and to commend our selves to every mans conscience in the sight of God. This use the Apostle maketh of the Glory of the Gospel, *seeing wee have such Hope*, that is, seeing in this glorious Gospel we have the dispensation of a blessed Hope unto men; or the revelation of Christ, who is unto us the hope of Glory, or the assured confidence of doing excellent workes by the vertue of this so glorious a word; *πολλὴ παρρησία χεωμεθα*. We use great boldness or liberty of speech; for why should hee who bringeth unto men glad tidings of glorious things, which offereth unto them the blessed Hope of Eternall life, bee afraid or ashamed of his Office? Though Rome were the seate and that \* Emperor the first Dedicator of the persecutions of the Church, yet even unto that place the Apostle was not ashamed to preach the Gospel of Christ, because it was the *Power of God unto salvation*. There is no shame in being a Saviour. And therefore it is both the honour and duty of the dispensers of the Gospel to *speake boldly as they ought to speake*; and of the people to pray that that excellent Spirit might ever accompanie so glorious a message. This was the prayer of the Primitive Saints for the Apostles of Christ, *Grant unto thy servants, that with all Boldnesse they may speake thy Word*. And this duty lies upon

upon us with an heaueie necessitie.

For first, wee are dispensers of *all Gods counsell*, there must not be a Word which God hath commanded that wee should refuse to make known unto the people; for the things revealed are for them and their children. Thus we finde when the Angel of the Lord brought forth the Apostles out of prison, he gave them this command, *Go stand and speak in the Temple to the people all the words of this life*: and certainly some of these words will require boldnesse. When we lay the axe to the root of the tree, when we hew off mens very members, when we snatch them like brands out of the fire, when wee make them to see their own faces in the Law of liberty, the face of a guilty, and therefore cursed conscience, there will be need of much boldness. A Chirurgian who is to search an inuererate wound, and to cut off a putrified member, had not need to be faint-hearted, or bring a trembling hand to so great a worke.

Secondly, the severest message we are sent withall, and which men are most unwilling to hear, is for them expedient. No newes could be so unwelcome to the Apostles as to hear of Christs departure, *Because I have said these things sorrow hath filled your heart; neverthelesse I tell you the truth, it is expedient for you that I goe away.* The first newes which we bring unto men is of Christs absence, of their false conceits, and presumptions of their being in him, of the distance and unacquaintance which is between them, of our fear of them and their condition, and in all this we are not their enemies, because wee tell them the truth. As it is our office to speake, so it is the peoples duty and profit to hear *all things which shall be told them of God*; for all Scripture, as well that which reproveth and correcteth, as that which teacheth and instructeth in righteousness, is profitable, and tends to the perfection of the Saints. *All his precepts concerning all things are right.* The contempt of one is virtually and inter-

VERSE 2.

Act. 20. 27.  
Josh. 8. 35.  
Deut. 29. 29  
Acts 5. 20

John 16. 6, 7.

Gal. 4. 16.

2 Tim. 3. 16, 17  
Deut. 12. 28  
Pl. 119. 128.  
Jam. 2. 19, 21



## VERSE 2.

interpretatively in the constitution and preparation of heart, the violation of all, because they are all grounded upon the same divine authority, and directed unto the same saving ends: and therefore we ought not to pick and chuse either in the preaching or practising thereof.

Jerem. 1. 17

Ezek. 3. 18

Thirdly, We are to answer for the blood of the people if we prevaricate, if we let their sinnes alone, they will have a double edge, to kill them and us both, like the mutual embracements of two in a river, which is the meanes to drown them both. *Speak unto them, all that I command thee; be not dismayed at their faces, saith the Lord to his Prophet, lest I confound thee before them. If thou warn not the wicked from his evil way, that hee may live, he shall dye in his wickedness, (thy bashfulness shall do him no good) but his blood will I require at thy hands.* Is it at all congruous that men should have boldnesse enough to declare their sinnes, to speak them, to proclaim them, to wear them, to glory in them; and that those Officers, who are sent for no other businesse, but in the Name and Authority of Almighty God to fight against the corruptions of the world, should in the meane time hang downe the head and be tongue-tied? that men should have more boldnesse to destroy themselves, and to do Satans works, then we to save them, or to serve God?

<sup>a</sup> 1 Pet. 4. 11<sup>b</sup> Ezek. 3. 4<sup>c</sup> 2 Cor. 5. 20<sup>d</sup> 2 Cor. 13. 3<sup>e</sup> 1 Cor. 14. 25<sup>f</sup> Mich. 3. 8

Fourthly, We are to speak in the person of Christ, and in the vertue of his Spirit. We must speak <sup>a</sup> as the Oracles of God, and <sup>b</sup> with his words, <sup>c</sup> as if he himself did by us speak unto the people. We must give manifestation of <sup>d</sup> Christ speaking by us, that men may be <sup>e</sup> convinced that God is in us of a truth, and that we are <sup>f</sup> full of power by his Spirit, that his Spirit setteth to his Seal to authorize our commission, and to countenance our ministry: and therefore we must use judgement and might, that is, spiritual discretion, and inflexible constancy against

against the sin of men (for these two are contrary to the two grand props of Satans Kingdome, which are *vanity*, and *warre* (a his craftinesse, and his weapons of power: ) & for where the Spirit of the Lord is, there is liberty, <sup>b</sup> his Spirit will not be straightened, neither will the Lord keepe silence; hee that speaketh by the Spirit of Christ, must speake, though not in equality (which is impossible) yet in some similitude and proportion, as he spake, that is, as those that have <sup>i</sup> Authority and power committed to them for the edification of the Church.

Lastly, a partial, unsearching and unreprouing Minister is one of Gods curles and scourges against a place, the forerunner of a finall and feareful visitation. <sup>k</sup> The daies of visitation and recompence come, saith the Lord. The Prophet is a foole, The Spiritual man is mad for the multitude of thine iniquity, and the great hatred. <sup>l</sup> If a man walking in the spirit, and falsehood, that is, professing the worke of a spiritual man, and yet betraying his office; or in a false and lying spirit, prophecying of wine and strong drinke, that is, cherishing and encouraging sensual liuers in their pernicious courses, he shall even be the Prophet of this people. And therefore when the Lord will punish with an extreme reuenge the rebellion of a people against his Gospel, who iudge themselves unworthy of so great a saluation, he either <sup>m</sup> removeth their Candle-sticke and taketh it away from them, or else <sup>n</sup> sealeth up the mouth of his Prophets, that they may be dumbe and reprove them no longer; and that they may not be purged any more from their filthinesse; or else insatuates their prophets, and suffereth Satan to seduce them, and to be a lying Spirit in their mouthes, that he may destroy them, as we see in the <sup>o</sup> ruine of *Abab*, and in the captivity of *Judah*.

Againe, as the Ministers of the Gospel must use liberty, so must they likewise use *sincerity* in the dispensation thereof, because it is a *Glorious Gospel*. This likewise

## VERSE 2

<sup>2</sup> 2 Cor. 3. 17  
<sup>n</sup> Mich. 2. 7

<sup>i</sup> Mat. 7. 9

<sup>k</sup> Hos. 9. 7

<sup>l</sup> Mic. 2. 13

<sup>n</sup> Revel. 2. 5

Mat. 21. 43. 43

23. 37. 38

<sup>i</sup> 1 The. 2. 26

<sup>n</sup> Ezek. 3. 16

Ezek. 24. 13

<sup>o</sup> 2 Kin. 22. 20

23

<sup>p</sup> Jer. 4. 10

Jer. 14. 13

Jer. 23. 13. 33.

40

Lam. 2. 14

## VERSE 2.

1 2 Cor. 4. 1, 2

2 Cor. 2. 17.

Ὡς δὲ καὶ τῆς  
 ἀδολφίας ἢ ἀδ-  
 ολφίας ἀναμι-  
 γνῶν τὰς τὸν  
 οὐρανὸν ὑδάσι  
 τὰς ἐαυτῶν ἡδ-  
 οντας διαστρέ-  
 φοντες λόγους  
 ἐν γῆς φον-  
 ῶντας ἢ δυ-  
 ῶντας, εἰς  
 γλῶσσαν. Greg.  
 Naz. Orat. 1  
 & Isid. Pel. li. 1

Epist. 169.

Ezek. 13. 10

Jer. 14. 13

Ephes. 4. 14

Col. 2. 4, 8.

Jer. 5. 31

\*Ev ἀποδείξει

πρὸς τὸν Θεόν

δυνάμει.

1 Cor. 2. 4

Demonstratio

autem nihil re-

linquit aut in-

evidentia in re,

aut formidini

in intellectu.

is the Apostles inference; for having spent a whole chapter in this one argument of the Glory of the Gospel, he presently concludeth, *Therefore seeing we have this ministry*, that is, the dispensation of such a Gospel committed unto us, *we faint not, but have renounced the hidden things of dishonesty*; that is, as I conceive, the Arts of daubing, and palliating, and covering over unclean courses with plausible reasonings, and fleshly apologies, (which is the use of false Prophets;) *not walking in craftinesse*, that is, not using humane flights or cogging to carry men about with every winde of false doctrine (as sinners are very willing to be deceived, and love to have it as false Prophets say it is;) *nor handling the Word of God deceitfully*; that is, falsifying and adulterating it with corrupt glosses, and so tempering it to the palate of sinners, that the working and searching vertue thereof, whereby of it selfe it is apt to purge out and wrestle with the lusts of men, may be deaded, and so it may well consist with the power of lusts still (as Physicians use to qualifie and allay poyson by other correctives and crosse ingredients, that it shall serve as an instrument to strengthen us, not extinguish life: or as immodest Poets may so tamper with the chaste expressions of *Virgil* or *Homer*, as by them both to notifie, and in corrupt minds to kindle unclean lustings;) *but by manifestation of the Truth*; that is, by such spirituall and perspicuous demonstrations, as under which there cannot *subesse falsum*, there can no falsity nor deceit lurke: *commending our selves to every mans conscience in the sight of God*; that is, working not the fancies, or humours, or fleshly conceits of men (which alwaies takes the part of sinne;) but their very consciences (which alwayes is on Gods side) to beare witness unto the Truth which we speake, to receive it not as the wit or learning of a man, but as the Word and wisdom of God, to acknowledge the conviction, the judicature, the penetration thereof, and



and so to fall down upon their faces, and to glorifie God, and report that he is in us of a truth; and all this in the sight of God; that is, so handling the Word as that we may please and approve our selves to his eye, whose servants we are, and whose work we do. This is that which the Apostle calls, ἀδιαφθορίαν, ἀσυνκρίτην, ἀφάρτην λόγον ὕμνῳ, ὁσίαν ἔσσαν διδασκαλίαν. *Uncorruptnesse, gravity, sincerity, soundnesse of doctrine*, such as the very adversaries themselves shall not be able to pick quarrels withall. or to speake against: we must not then make account to adorn the Gospel with our own inventions, or with superstruitions of humane wit and fancy; though these things may to fleshly reason seem full of beauty, yet indeed they are but like the mingling of glasse beads with a chaine of Diamonds, or of lime with pure and generous wine; they are indeed but *latebra dedecoris*, lurking places for uncleane lusts to hide themselves under, or to escape away, while the corrupt fancies of men stand gazing at that which pleaseth them; as *Agag*, when he was gloriously arrayed, thought nothing of the bitterness of death; or *Sisera*, of the naile and the hammer, while he saw nothing but the milke and the butter. Some there are (not unlike *Praxiteles* the Painter, in *Clem. Alex.* who made the silly people worship the image of his strumpet, under the title and pretence of *Venus*) who by sleight and cunning craftinesse impose upon weake and incautelous hearers, the visions of their own fancy, the crude and unnourishing vapors of an empty wit (things infinitely unfuteable to the Majesty and seriousnessse of the foundation in the Gospel) for the indubitate truth of God in his Word; which (with reverence may it be spoken) is nothing else but to put the holy Prophets and Apostles into a fooles-coat: but however these men may please and puffe up themselves in the admiration of their owne winde, yet certaine it is, that the Gospel of Christ doth as much scorne humane contemperations,

VERSE 2.

Tit. 2. 6, 7, 8

Clem. Alex. in Protrept.

## VERSE 2.

2 Tim. 4.3

2 Cor. 4.3

1 Tim. 1.15

4.9,10

Acts 17.11

Mat. 2.10

Rom. 10.15

Rom. 1.10

Eph. 2.17

Col. 1.6

1 The. 1.5. &amp; 2.1

Rom. 10.6,7,8

Jer. 26.2

Esay 65.1

as a wall of marble doth a roose of straw, or the Sunne at noone doth the light of a candle. And therefore the palate of those who cannot away with the naked simplicity of the Gospel, without the blandishments of humane wit, who must needs have Quailles to their Manna, is hereby discovered to be manifestly distempered with an itch of lust, and their eyes blinded by the God of this world.

Secondly, this glory of the Gospel may teach us what admiration and acceptation it should find amongst men, even as it doth with the blessed Angels themselves. This is a *faithful saying*; and *worthy of all acceptation*; Worthy to be received with all readinesse of minde, worthy to be gazed upon, like the Starre of the Wise-men, with exceeding great joy; worthy to be enamel'd in the Crownes of Princes, and to be written in the soule of every Christian with a beame of the Sunne; *That Jesus Christ came into the world to save sinners.* And indeed the faithful have ever found *beauty in the feet of those that bring them glad tidings of this their King*; that is, in the coming of this Word of Grace and Salvation unto them, which is the usual phrase of the Scripture (setting forth more abundantly the mercy of the Lord; who did not choose one fixed place for his Gospel to reside in, and unto which all Nations, who would have benefit by it, should take the paines to resort (as he did for the Jewes at Jerusalem) but hath made it an itinerary salvation, and hath sent it abroad to the very doores of men, who else would never have gone out of doores to seeke it.) What man in a sad and disconsolate estate would not spread wide open his heart and let out his spirits, to run upon the embraces of that man who was coming unto him with a message of more lovely and acceptable newes, than the very wishes of his heart could have framed to himselfe? When Joseph was sent for out of prison unto Pharaohs Court, when Jacob saw the Chariots which

# The Glory of the Gospel.

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VERSE 2

which were brought to carry him unto *Joseph* his sonne, how were they revived and comforted after their distress? When *Caligula* the Emperor sent for *Agrippa* (the same which was afterwards smitten by the Angel) whom *Tiberius* had bound in chains, and cast into prison, caused him to change his garments, and cut his haire (it seems that long, and ugly haire was then the fashion of discontented Prisoners) and placed a Diademe on his head, made him Tetrarch of Iturea and Trachonitis, and Governour of *Judea*, and for his chaine of iron, gave him another of gold, of equall weight, as the Historian relateth, he saith that men were *ἐν αὐτῷ ἐπὶ τοῦ γυμνασίου*, they could not beleieve so wonderful a change: for things of extraordinary goodnesse are very difficultly beleaved. When the Lord turned again the captivity of Sion, we were like them that dreame, the thing was so incredibly futable to their desires, that it seemed rather the imaginary wish of a dreame, than a deliverance really acted: as *Peter*, when he was delivered out of prison, thought he had seen a vision; *Jacob* could not at first beleieve the news of the life and honour of *Joseph* his sonne; and the Disciples for very joy were not able to beleieve the Resurrection of Christ. Now what are the good tidings of the Gospel? which is a word of Salvation, which opens Prisons, and lets out captives, which brings our King unto us, and makes us kings too, which gives us such a joy, as the whole World cannot rob us of? *Your joy shall no man take from you.* The joy which *Caligula* gave unto *Agrippa*, *Claudius* might have taken from him, as he did after from *Agrippa* his sonne, and though he did not, yet we see the Angel did. But the joy of the Gospel is unvariable, the Ange's themselves, to whom one might think the joyes of men should seem but small) call it *ἡ ἀγαλλίασις*, a great joy, *Luk: 2. 10.* It is the joy of a treasure, infinitely more worth than all which a man hath besides. A joy of a triumphall Harrell, and of v. 10.

*Joseph. Antiq.*  
*lib: 18. cap: 8.*

*Psal: 126. 1.*

*Act: 12. 9.*  
*Gen: 45. 26.*  
*Luk: 24. 41.*



## The Glory of the Gospel.

VERSE 2.

Matth: 13. 44.

Esa: 9. 3. 4.

John 15. 11.

Rom: 15. 13.

James 1. 2.

Hebr: 11. 26.

Mic: 5. 5.

Rom: 5. 3.

Esa: 61. 2.

Baron. An. 31.

num. 78.

2 Cor: 6. 2.

Luke 19. 6.

Act. 21. 17.

Act. 17. 11.

Gal. 4. 14.

Mark 10. 29.

our spoiles, wherein there is not onely an escape from dangerous hazard, but a large reward of peace and plenty. It is a *full joy*, there is no sorrow mingled with it, nay, it is *all joy*, and therefore there is nothing but sorrow without. All joy in it selfe, and all joy in the midst of opposition too. A joy in the heart like gold in the Mine, which turneth every thing about it into joy. Divers temptations take not away one scruple of it, no more then fire doth of gold, it is *all joy* still. My brethren, saith the Apostle, *count it all joy when you fall into divers temptations*. It turneth the reproaches of men into riches, nay, in the midst of all other tribulations it is our *Peace*, and our *Glory*: Therefore being so full of joy when once aright apprehended, needs must it likewise be worthy of *all acceptation* too. And therefore the Prophet calleth the time of the Gospel *tempus acceptabile*, the acceptable time or yeare of the Lord, which *Baronius* falsely understands of the first year of Christs preaching onely; since the Apostle useth the same phrase for the whole time of evangelicall dispensation.

And indeed if we look into the Church, we shall see what worthy acceptation this Gospel hath found. *Zaccheus* made haste, and received Christ into his house gladly; so did the brethren at Jerusalem receive the Apostles; so did the men of Berea receive the Word, *et cum apud eos*, with all readinesse of minde, or forward affection; so did the Galatians receive Saint Paul with the honour of an Angel, yea, even as Christ Jesus himselfe (for indeed Christ and his Gospel go still together: the man in the Gospel sold all he had for it; The Saints did earnestly contend for it, and take the Kingdome of Heaven by violence. Though they suffered the losse of all for Christ, yet they counted godlinesse great gain still. In a shipwracke I throw my goods over-board, and get my life for a prey; in this case I come no loser to Heaven; *vita sibi merces*, a mans life is sufficient treasure in such an adventure.

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adventure. We are all by nature *in maligno positi*, every man is a Sea, and a Tempest to himselfe, as impossible to escape ruine, as to put off himselfe. Now in the Gospel, Christ sheweth a man a way to get out of himselfe, and so to escape the Tempest, sheweth a way how with him he shall walk upon the Sea and not sinke, how he shall be in the World, and not of it, nor swallowed by it. O how willingly will the man who is conviaced of his danger, cast off every thing which would presse him downe, and account it a plentiful deliverance to have his soule saved from such a tempest of wrath as was falling upon him? We see what hazards men runne to get temporary riches, to the bottom of rocks for diamonds, to the bowels of the earth for gold and silver: such affections have the Saints had towards the Gospel. If they must digge in Mines for Christ (as it was an usuall condemnation, *Christiani ad metalla*) they were most willing so to do, they had a treasure there which the Emperour knew no of, they had infinite more pretious wealth from thence than he: If they must fetch Christ in the fire, or wrestle for him, as for a pretious price, with the wild beasts of the earth; if they be not suffered to wear Christ, except they put off themselves, how willing, how thankful are they for so rich a bargaine? Look to your life said the Governour to Saint Cyprian that blessed Martyr, be not obstinate against your own safety, but advise well with your self, *fac quod tibi preceptum est*, saith the Holy man, *in re tam justa nulla est consultatio*; Sir, you are my Jdg, you are none of my counsellor, do the office which is committed to you, in so righteous a cause, there is no further need of consultation. Take pity upon your selfe, and sacrifice, and save your life, said the officers to Polycarpe; no saith the Martyr, this eighty six yeeres have I served Christ, and he hath done me no harme; *I will not do what you perswade me*. That rich and blessed Virgine in Basil, who was for Christianitie

Baron. An. 161.  
num. 30.

Euseb. lib. 4.  
hist. cap. 14.

## The Glory of the Gospel.

VERSE 2

Sculter. Exercit. Evangel.  
lib. 2. cap. 5.

condemned to the fire, and was offered, if she would worship idols, to have her life and state safe restored unto her, was obstinate in her resolution, *Kaleat vita, pereat pecunia*; I shall have more life in Christ, than in my selfe; all the Emperours, all the Physicians in the world cannot make my life, which I have in my self, so long to morrow, as it is to day; but in Christ my life is not onely an *abiding*, but an *abounding* life, I shall have more of that by losing mine own; my life in him is an *hidden life*, free from all injuries, and persecutions of men: I shall have more riches in him than in my self, even unsearchable riches, which can never be stollen away, because they can never be exhausted. It is possible for thieves to draw out the Mines of India, or to steal away the Sunne out of his Orbe, as for any humane violence to take away Christ from a man. Alike honourable was the answer of *Fredericke* the Elector of Saxony, who being prisoner to *Charles* the fifth, was promised enlargement and restitution of dignity, if he would come to Masse, *Summum in terris Dominum agnosco Casarem, in caelis Deum*. In all civill accomodations I am ready to yeeld unto *Cesar*, but for Heavenly things I have but one Master, and therefore I dare not serve two; Christ is more welcome to me in bonds, than the honours of *Cesar* without Christ. Such acceptation hath the Gospel found amongst renowned Worthies heretofore: and the like entertainment should we all give unto it, even prefferre it above our greatest glory, and, as the Thessalonians did, receive it with joy in the midst of afflictions, abide with Christ in his temptations, esteem his Gospel glorious as the stars are in the darknesse of the night, or as a Torch, which blazeth most when it is most shaken.

1 Thess: 1. 6.

Luk: 22. 28, 29

This alone it is which proves our love to Christ to be *independant*, sincere and incorrupt, when we embrace his Gospel for it self, and can therein in any condition see  
Christ

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Christ full of glory, grace and truth. When a man can with Saint Paul not rejoyce onely in the Name and profession of the Crosse of Christ, but in conformity and obedience thereunto, in that vertue of the Gospel which crucifies him unto the world, and the world unto him. In dayes of Peace and Religion, men may easily afford to magnifie the Gospel, because they get by it. The Persians, who (had the bloody decree held) would have been the slaughterers of the Jewes, yet when leave was given to that people to deliver themselves from the malice of Haman, even many of them turned Jewes themselves, because the fear of that people fell upon them. We may observe this affection in the woman of Samaria; the first reason why shee gave some heed to Christ, speaking of his water of life unto her, was, because *she should thirst no more, nor come thither to draw.* So long as Ephraim might have her work and her wages together, shee was contented to do God some service, like an Heifer which loveth to tread out the corne: that is, while shee hath no yoke on her neck, no muzzle on her mouth, while she is not put to plow, but to easie and pleasant service, she is willing to yeeld unto it. To note, that it is but base and hypocriticall obedience, which is supported by no other then present rewards. *They seek me daily,* saith the Lord of the hypocrites among his people, *and delight to know my wayes, as a nation that did righteousness.* But the end was, that they might have their own wills, and as it were, oblige God to reward them: and therefore as soon as God seemeth to neglect them, and their services, they proudly expostulate with him, and even twit him with their workes, *wherefore have wee fasted, and thou sieest not?* &c. This then is the proof of our sincere love unto Christ, which is not raised upon mercenary respects, when we can receive the Gospel with persecution: (a) Persecution is amongst Christs legacies, a part of the Churches portion, (b) and of Gods gifts unto her;

VERSE 2.

Gal. 6. 14.

Eph. 9. 2.

John 4. 14.

Hos. 10. 11.

Isaiah 58. 2, 3.

a Mark 10. 30  
b Phil. 1. 29

VERSE 2.

c 2 Tim. 3. 12

2 Gal. 4. 19

e Zec. 7. 8

Is. 8. 18

2 Kings 9. 11

Jer. 29. 26

Wisd. 5. 6

her; (c) no man that wil live godly can be without them. Even in *Abrahams* house which was at that time, if not the sole, yet the most glorious Church on the earth, there was a persecuter, and (d) as it was then, so is it now, saith the Apostle. The Saints of God ever have beene, and ever will be to the worlds end esteemed for (e) wonders, and markes, and mad-men, and proverbs of reproach. And hereby the Lord doth provide to make his Gospel more glorious, because he giveth men hearts to suffer scorn and reproach for it. *To receive the word in affliction, and yet with joy,* is an exemplary thing, which maketh the sound and glory of the Gospel to spread abroad. Now then, if persecution be thus an appendant to the Gospel, every man must resolve to receive it in some affliction, when he must be put to discard his wicked companies, to shake off his flattering and sharking lusts, to forsake his owne will and wayes, to runne a hazard of undeserved scorn, disreputation, and misconstructions in the world, and yet for all this to set an high price upon the precious truths of the Gospel still, is not this to receive the Word in much affliction? And surely til a man can resolve upon this conclusion, I am ready to be bound and to die for the Name of Jesus, I count not my life, much lesse my liberty, peace, credit, secular accommodations deare, so I may finish my course with joy; Lord, my will is no more mine, but it shall bee in all things subject unto thee; he can never give such entertainment to the word, as becometh so glorious a Gospel. All his seeming profession and acceptation, is but like the Gadarens courtesie in meeting of Christ, which was only to be rid of him, *Matth. 8. 34.*

Lastly, we should from hence learn a further Christiandutie, which is to adorne this glorious Gospel in an holy conversation. This use the Apostle every where makes of the Gospel of Christ, that wee should walke as becometh the Gospel, that we should in all things adorn

Phil. 1. 27

Tit. 2. 10

adorn the doctrine of God our Saviour, that we should walk worthy of him who hath called us unto his Kingdom and glory, that we shew forth the vertues of him who hath called us out of darknesse into his marvellous light, that we should not receive so great a grace as the ministry of reconciliation in vaine, but that wee should walk fittingly to the holinesse and efficacie of so excellent a Rule as becometh a royal Nation, a people of glorie, a peculiar and selected inheritance, even zealous of good works. It was once the exhortation of *Nehemiah* with his enemies, Should such a man as I fly from such men as you? Such should be our exhortation with Satan and our owne lusts, Should such men as wee are, who have the Gospel of Christ for our Rule, conforme our selves unto another Law? Is not this the end why the Gospel is preached, that wee should live unto God? Doth it become the Sonne of a King to go in raggs, or to converse with mean and ignoble persons? Now by the Gospel we have that great honour and priviledge given us to be called *the Sonnes of God*; and shal we then walke as servants of Satan? Would any Prince endure to see the heire of his crown live in bondage to his own vassal and most hated enemy? Herein is the greatest glory of the Gospel above the Law, that it is a Law of life and libertie, a word which transformeth men into the Image of Christ, and maketh them such as it requireth them to be. So that to walke still according to the course of the world as we did before, is as much as in us lies, to make the Gospel as weake and unprofitable as the Law. *How do you say we are wise,* saith the Prophet, *and the Law of the Lord is with us?* Certainly in vaine made he it, the pen of the Scribe is in vaine: That is, the priviledge of having the oracles and ordinances of God committed unto us, will do us no more good, if wee walk unworthy of so great a Grace, than if those ordinances had never been written or revealed to men.

VERSE 2.

1 Pet. 2.8.

2 Cor. 6.1,3

Gal. 6.16

Tit. 2.14

Neh. 6.11.

1 Pet. 4.3,6

Jer. 8.8



VERSE 2.

How to adorn the Gospel.

Col. 2.6

Col. 1.28

1 Tim. 3.15,

16,17

Pl. 119.98,99

Jer. 8.9.

Gal. 6.16

Here then it is needful to enquire. In what manner we are to adorn and set forth the glory of the Gospel? To this I answer, that the first and greatest honour we can do unto the Gospel, is, to set it up in our hearts, as our *only Rule* by which we are to walk, that we preferre it above all our own counsels, and venture not to mixle it with the wisdom and reasonings of the flesh; that we raise up our conversation unto it, and never bend it unto the crookednesse of our owne ends or rules. *As yee have received Christ Jesus the Lord, so walke ye in him*, saith the Apostle; that is, fashion your conversation to the doctrine of Christ, let that have the highest roome, and the over-ruling suffrage in your hearts. There is *all wisdom* in the Gospel, it is able to make men *wise unto salvation*; that is, there is wisdom enough in it to compass the uttermost and most difficult end. And what can the reasonings of the flesh contribute to that which was all wisdom before? and which can thoroughly furnish a man unto every good work? This glory Saint Paul (though a man of great learning, of strong intellectuals, of a working and stirring spirit, qualities very unapt to yeild and be silent) did, at the very first revelation thereof, give unto the Gospel. *Immediately*, saith hee, *I conferred not with flesh and blood*: I did not compare the Gospel of Christ with the principles of my carnal wisdom; I did not resolve to dispute against Gods grace, or to conforme unto this mysterie no farther then the precepts of mine own reason, or the coexistence of mine owne secular ends and preferments would allow; but I captivated all my thoughts, and laid down all the weapons of the flesh at Christs feet, resting onely on this Word, as a treasure of wisdom, and yeelding up my whole heart to be in all things ordered by this rule. It is an horrible boldnesse in many men to wrest and torture, and distinguish the Gospel into all shapes for their owne lusts sake. As we

we

we see what shifts men will use, to make the way of life broader then it is, by looking upon it through their own multiplying glasses, what evasions and subterfuges sin will find out to escape by, when the letter of the Word passeth sore upon them. O how many sins might men escape, how wonderfully might they improve the image of Christ in their hearts; if they did with *David*, make the Law their counsellor, and weigh every action which they go about, those especially which they have any motions of reluctancie in the spirit of their mind unto, *Non in statera dolosa consuetudinum, sed in recta statera Scripturarum*: Not in the deceitfull balance of humane custome, but in the balance of the Sanctuary, the holy Scriptures! If they should seriously remember that they must alwaies *walk in Christ*, *Coloss. 2. 6.* make him the Rule, the Way, the End, the Judge, the Companion, the Assistant in all their works, that as the members of the body do nothing at all but in the fellowship of the body, and as they are thereunto applied by the same common soule which animates them all; so Christian men should do nothing but as parts of Christ, and as actuated by the same gracious Spirit which is in him. This is the meaning of our being Christians, and of that consent which in our Baptism we yeild unto the Covenant of Christ; that we will not follow nor be led by Satan, the world, or the flesh, that is, by that wildome which is earthly, sensual or divellish, but that we will be ordered by that Spirit of regeneration, the seal of whose Baptism we receive in our Sacramental washing. O then what is become of the Christianity of many men, who forget that they have been purged? who live as if they had never been baptized into Christ? who live as if they had never learned Christ? What a prodigie and contradiction is it, that that tongue which even now professed it selfe to be a Christian, and said Amen to a most clean and holy Prayer, should, like those beasts

VERSE 2.

Psal. 119. 24.

Aug. contr. epi.  
Parmen. l. 3. c. 1

which

VERSE 2.

which *Seneca* speaketh of, which by but turning aside their head to some other spectacle, they do immediately forget the meat which they seemed most greedily to eat before, break forth presently into blasphemies, oaths, lies, revilings, clamors, obscenities, which are the very fumes and evidences of hell in the heart? That those hands which even now were reached forth to receive the sacred pledges, and most dreadful mysteries of salvation, which were even now employed in distributing almes to the members of Christ, or in helping to heave and lift up a prayer unto heaven, which seemed like the hands of *Ezekiel's* living creatures, to have wings of devotion over them, should suddenly have their wings melted off and fall down to covetous and cruel practices againe? that those feet which in the morning carried men into the Lords Sanctuary, and into the presence of Christ, should the same day turn the backs of the same men upon the Temple of the Lord, and carry them to stews and stages, the nurseries of uncleanness? that those eyes which even now seemed to have been nailed unto heaven, and to have contended with the tongue and the hand which should more earnestly have presented the prayers of the soule to God, should almost in the space of their owne twinkling, be filled with sparkles of uncleanness, gazing and glutting themselves upon vaine or adulterous objects? What is this but for men to renounce their Baptism, to tear off their seale, and dash out their subscription from the Covenant of Grace, to deny the Lord that bought them, to repent of their bargain which they had made for salvation, and really to dishonour that Gospell which they hypocritically professe? This then is the first honour which we can do unto the Gospell of Christ; when wee set it up in our hearts as a most adequate rule of all wisdom, and the alone principle of every action.

Secondly, we continue to honour the Gospell of Christ



Christ by walking in obedience thereunto as our perfect rule. First, in *Obedience of faith*, receiving it, and leaning upon it, laying hold on the covenant which is therein revealed, as on the onely hope which is set before us: for this is a great acknowledgment of the glory and praise of God, when we trust in him for salvation. Therefore the Apostle having shewed the Glory of Christ above *Moses*, maketh this principal use of it, that therefore we should *heare his voice, and take heed of an evill and unbelieving heart, in departing from him.* Wee, saith hee, are to the praise of Gods glory, who trust in Christ:

Secondly, in *obedience of life and holinesse*. When for the honour of the Gospel we can denie our selves, and dishonour our lusts, and part from all that we had before as from dung and drosse, and expresse the image of Christ in our conversations. (a) This is indeed the true learning of Christ, when wee shew forth his life in ours, when we walk as he also walked, when as he was, so wee are in this world, when the same minde, judgement, affections are in us which were in Christ. Thus the faithful are said to honour God, when they sanctifie his Sabbath, and to glorifie him when they bring forth much fruit.

Thirdly, wee honour the Gospel of Christ by *Constancy and continuance* in our faith and obedience thereunto; for standing fast, or persisting immoveably in our course without sorrow or repentance, is an argument of the excellencie of the Gospel. (b) *Walk*, saith the Apostle, *as becometh the Gospel* — that I may heare of your affaires, *that you stand fast in one spirit.* (c) Lusts ever bring inconstancie with them, and make the soule like weary and distempered bodies, never well in any posture or condition; wicked men flie like bees from one flower to another, from one vanity to another, can never find enough in any to satiate the endlesse intemperancy of un-

VERSE 2.

Heb. 3. 12

Ephes. 1. 12

4 Eph. 4. 20, 22

1 John 2. 6.

1 John 4. 17.

Phil 2. 5

Isa. 58. 13.

John 15. 8

b Phil 1. 27

c Non stant uno loco visia, sed mobilia & inter se dissidentia tumultuantur, pellunt invicem & fugiuntur. Sen. de Benef. l. 1. c. 16.

## VERSE 2.

d) Διέξω δτι  
τῷ ἀμάρτιαν  
ὄντως μεμίσση-  
κας, παρὰ  
δειγματίσας  
αὐτὸν ὡς δεικνύ-  
οντος, ὡς ὁ  
ἐπὶ τῆς ἡμέρας.  
Orat. 40.

Rom. 2. 23, 24

\* 1 Pet. 2. 15,  
16

unnatural desires: onely the Gospel, being spiritually apprehended, hath treasures enough for the soul to rest in, and to seek no farther. And therefore falling away from the truth, power, or purity of the Gospel, is said to expose Christ to shame, and to crucifie him again. For as in (d) Baptism, when we renounce sinne, and betake our selves to Christ, we do as it were, expose sinne unto publick infamie, and naile it on the Crosse of Christ. So when we revolt from Christ unto sin againe, and in our hearts turn back unto Egypt, and thrust him from us, we doe then put him to shame againe, as if he were either in his power deficient, or unfaithful in those promises which before we pretended to relie upon. If Israel, as they consulted, should likewise actually have rebelled against Moses, and returned in body as well as in heart unto Egypt againe, what a scorn would it have wrought in that proud nation, that their vassals should voluntarily resume their thralldome after so many boasts and appearances of deliverance? If a man should relinquish the service of some Noble person, and apply himself unto some sordid master for subsistence, would not the mouths of men be quickly open, or their minds jealous to suspect, that however such a man carry an high name, and there be great expectations from attending on him, yet in truth he is but a dry master, whom his own servants do so publickly dishonour? So, when any men turn Apostates from the power and profession of the Gospel of Christ, presently wicked men are apt to blaspheme, and to conceive desperate prejudices against our high and holy calling. If any man make a boast of the Law, and yet break it, he dishonoureth God the more; for (saith the Apostle) *The Name of God is blasphemed among the Gentiles through you, as it is written.* So then constancie in Christs service giveth him the glory of an honorable Master, and his Law of a Royal Law, \* *parteth to silence the ignorance of these foolish men, who lie in wait*

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Waken to take advantages that they may blaspheme the Name of God, and his Doctrine.

Fourthly, the Gospel of Christ is honoured by the unity of the Spirit, and concurrent judgments and affections of men towards it. When all the sincere professors thereof, do unanimously strive together, and earnestly contend for it, when all that ever have beene or are acquainted therewith do glorifie it with their suffrages, and subscription, *Nemo omnes, neminem omnes fefelleret*, it must needs be a glorious Gospel, if all that ever looked on it do so conclude: Nothing was ever able to deceive all men, neither did so many ever combine to deceive, others. When the Philosophers severally strove for the precedence of their severall sects, and every man after his own order, gave the next place unto Plato, it was undoubtedly concluded that his was the most excellent, because after their own prejudice, and personal respects, it was honoured by the equall suffrages of all the rest. How much more must the Gospel needs be glorious, which hath the joynt attestation of Angels, and all Holy men since the world began to honour it withall? Therefore when the Apostle proveth the greatnesse of this Heavenly mystery, he useth a word which importeth the consent of men, *ἡ ὁμολογία*, without any doubt, or by an universal confession. Great is the mystrie of Godlinesse. Doth it not much set forth the glory of a Law, that there should be so much wisdom, power, equity, majesty, beauty in the face of it, that every true subject in a Realm should concur in a constant and uniforme love and obedience to it? Let us therefore expresse the Glory of the Gospel, not only in our joynt confessions, but in our united obedience thereunto, and in our unanimous zeale and contention for it, in our brotherly affections and compassions to one another thereby: for the schismes and disaffections of Christians bring much dishonour upon their holy profession, which in all their miscarriages doth

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VERSE 2.

2 Cor: 6. 3.

1 Tim: 6. 1.

Phil: 1. 27.

Jud: v: 3.

1 Tim: 3. 16.



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ever by occasion of the unreasonable, or wicked men suffer together with them. Therefore the Apostle from the unity of Christ in himselfe concludeth that such he should be in his members too. *Is Christ divided?* hath he divers opinions, or hath he the Truth of God in respect of persons? such as he is, such should you be likewise; lest by your contentions, you seeme to make another Christ, or another Gospel, than that which you have received.

Fifthly, the Gospel of Christ is honoured in our studying of it, and digging after it in our serious and painfull enquiries into the mysteries of it. Saint Paul despised all other knowledge, and shook off every weight that he might presse forward with the more unwearied affections towards so excellent a treasure. Surely if men had the spirit of the Apostle, or of those blessed Angels which desire to pry into the Gospel of Christ, they would not mispend so much precious time in frothy and fruitlesse studies, nor waste away that lampe of reason in their bosomes, in empty, and unnourishing blazes; but would set more houres apart to look into the patent of their salvation (which is the Booke of God) and to acquaint themselves with Christ before hand, that when they come into his presence they may have the entertainment of friends, and not of strangers. Men that intend to travell into forraigne Kingdomes with any advantage to their parts, or improvement of their experience, do before hand season and prepare themselves with the language, with some topographicall observations of the Countrey, with some generall notions of the ingeny, manners, formes, civilities, entertainments of the natives there, do delight to converse with those men who are best learned in these or the like particulars. Surely we all professe a journey to Heaven, a pilgrimage in this present World, to have our conversation now where we look to have our everlasting abode with the Lord here.

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hereafter. Now in the Gospel of Christ we have as it were a map, a topographicall delineation of those glorious mansions which are there prepared for the Church, we have a taste and description of the manners of that people, we have some rudiments in the Heavenly language, in one word, we have abundantly enough, not onely to prepare us for it, but to enflame all the desires of our soules unto it, even as exiles or captives desire to return to their native countrey. Now then if we no way regard to study it, or acquaint our selves with it, if we seem to desire the sight of Christ in Heaven, and when we may every day have a most blessed view of his face in the Glasse of his Gospel, we turne away our eyes, and regard it not, we do as good as proclaime to all the world, that either our hopes of Heaven are very slender, or our care thereof little or none at all. And this I take for a most undoubted truth, that there is so much of the knowledg, grace, and Spirit of Christ, and through him of the Father in the holy Scriptures (and those only are the things which make Heaven to be the home and the hope of men) as that whosoever neglecteth the study of them, and suffereth the Scriptures to lie by him as a sealed book, would be every whit as unwilling if Heaven gates were wide open unto him, to relinquish his portion in the earth, and to spend his time in the fruition, or contemplation of that glorious Countrey.

Lastly, we honour the Gospel when in our greatest distresses we make it our *Altar of Refuge*, our door of escape, the ground of all our hope and comfort, the only anchor to stay our soules in any spiritual Tempest, the onely staffe to leane upon in our greatest darknesse. What ever other carnal comforts men may for a time rejoyce in, they will all prove but as a fire of sparkes, or as a blaze of thornes, which can yeeld no solid or abiding light unto the soule. When sinners in Sion beginne once to be afraid, and to be surprized with the fearfulnessse of a  
guilty

VERSE 2

Esa: 33.14. 24

Matt: 9. 2.

guilty soule, when the affrighted conscience shall put that dreadfull question in the Prophet to it self, How can I dwell *with devouring fire*? How can I dwell *with everlasting burnings*? there will no other answer allay the scorching terrour thereof, but that in the end of the same Chapter, *The people that dwell therein shall be forgiven their iniquity.* A man may as soone drinke up the water of the Sea with sponges, or remove mountaines with one of his fingers, as be able to draine out these close and incorporated sorrowes which together with sinne do soake through the whole substance of the soule, with vaine company, worldly imployments, or youthful pleasures. All these do but respite them for a time, that they may returne the stronger. But if thou wilt indeed be comforted, sue out thy pardon, flie to the Court of mercy which is erected in the Gospel; This was our Saviours argument to the man that was sicke of the Palsie. *Sonne be of good cheere, thy sinnes be forgiven thee.* There is no worldly affliction goeth closer to the life of a man than sicknesse, and yet as in the midst of laughter the heart of a wicked man is sorrowful, because it is still under the guilt of sin, so in the midst of paine and sorrow, the heart of a godly man may be cheerful, because his sins are forgiven.

To conclude this point, we may for our better encouragement in so necessary a duty lay together these considerations: First in point of *honour* we should learne to walk as becommeth the Gospel, for the Gospel is a Christians Glory, and therefore ought to be preserved in his heart, as his chiefest priviledge. The Spirit of God will not endure to have Holy things prophaned as if they were common or uncleane. *Belsazzar* converted the consecrated Vessels of the Temple into instruments of luxury and intemperance; but the Lord tempered his Wine with dregges, and made them proove unto him as cups of trembling, and astonishment. *Hersd* polluted the



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the sepulchres of the Saints with a sacrilegious search of treasures presumed to have been there hidden, and God made fire rise out of the earth to devour the over-busie searchers. *Antiochus* ransacked the Temple of the Lord; *Heliodorus* emptied the Treasures of their consecrated monies; *Rompey* defiled the Sabbath and the Sanctuary; *Crassus* robb'd the house of God of ten thousand talents. But inquire into the event of these insolencies, and we shall find that true then, of which latter ages have given many examples, and are still likely to give more, that stollen bread hath gravel in it to choak those that devour it, that ruine is ever the child of sacrilege, that mischief setteth a period to the lives and designs of prophane men. Now then if the Lord were thus jealous for the types of his Gospel, how, think we, can he endure to see the Gospel it self dishonoured by an unsuitable profession, or the bloud of the Covenant trampled under foot, as if it were a common or unclean thing? In the contempt of the Gospel, there is more dishonour done unto every person of the blessed Trinity, than can be by any other sin. An undervaluing of the *Fathers wisdom*, that great mystery and counsel of redemption which was hidden from former ages; and what an indignity is it unto him, for a man to shut out the light of the Sun, that so he may enjoy that pittiful benefit of darkness, to gaze upon the false glittering of rotten wood, or of earthy slime, the deceit whereof would be by the true light discovered? An undervaluing of his *wonderful love*, as if he had put himself unto a needless compassion, and might have kept it still in his own bosome. A scorne unto the Sonne of God, when we suffer him to stand at our doores with his locks wet with the dew of heaven, to put his finger into the hole of the lock, as if he desired to steal an entrance upon the soul; to empty, to humble, to deny himself, to suffer the wrongs of men, and the

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VERSE 25

*Joseph. Antiq.*  
*lib. 16. c. 11.*  
*2 Mac 3. 5.*

*Tacit. Hist. lib. 5.*  
*Joseph. Antiq.*  
*lib. 12. cap. 13.*

VERS 2.

the wrath of God, and after all this to have that pretious blood which was squeezed out with such woefull agonies, counted no other than the blood of a common malefactor, nor that sacred body which was thus broken, discerned from the bodies of the thieves which were crucified with him? An indignitie beyond all apprehension to the spirit of Grace, when wee suffer him to waite daily at our Bethesda, our houses of mercy; and all in vaine, to spend his sacred breath in the ministerie of reconciliation, in doubling and redoubling his requests unto our souls, that we would be contented to bee saved, and we shall harden our hearts, and stop our eares, and set up the pride and stoutnesse of our owne reasonings, till wee doe even wearie him and chide him away from us. Now this is a certaine rule, God will not lose any honour by mens sins; if they refuse to give him the glory of his meerey, he will shew the glory of his power and justice, in treading down the proud enemies of Christ under his feet. As they that honour him shall be honoured, so they who cast any disgrace upon his truth and covenant, shall be sure to meet with shame and dishonour at the last.

Secondly, to avoid Scandall. The Gospell is the light of a nation: And sinnes in the light as they are committed with more impudence, so likewise with more offence. An offence or scandall tending unto sin in misguiding the weak, in heartning and confirming the obdurate, in opening the mouthes of adversaries to revile our holy profession; and a scandall tending unto sorrow in wounding the hearts of the godly, and vexing their righteous spirits with a filthy conversation.

Thirdly, wee should learn to walk as becommeth the Gospell, even in respect to the state, for the Gospell is the foundation of true peace and tranquillity in a common weale, and those who shew forth the power thereof, as it were, Lions about the Throne of their King.

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By righteousness the Throne is established, but sin is a reproach unto any people. One *Ioseph* in Egypt is a storehouse to all the kingdome; one *Elisa* an armie of chariots and of horsemen unto Israel; one *Moser* a fence to keep out an inundation of wrath which was breáking in upon the people; one *Paul* an haven, an anchor, a deliverance to all that were in the ship with him. And now *Si stella cadunt, venti sequuntur*: If the starres fall, we must needs look for tempests to ensue; if the salt be insatuated, we cannot look that any thing should be long preserved. If Christians live as if they had no Gospel, or as if they had another Gospel; what can wee expect but that God should either plague us or forsake us; either send his judgements, or curse his blessings?

Lastly, the Gospel makes sin more filthy, if it doe not purge it; as a raper in the hand of a Ghost makes him seem more gastly than he was before. Sweet ointment causeth ranke and strong bodies to smell worse than they did before. So the sweet savour of the Gospel maketh the sins of men more noisome and odious in the nostrils of the Almighty. And therefore wee see what a fearfull doom the Apostle pronounceth against those who having tasted of the good Spirit of God, and been illightened and in some sort affected with his grace, doe yet afterwards fall away, even an impossibilitie of repentance or renovation. From which place, perversly wrested, though the Novatians of old did gather a desperate and uncomfortable conclusion, that sin committed after regeneration was absolutely unpardonable (to avoide the danger of which damnable and damning doctrine, some have boldly questioned both the Author and authenticalness of that Epistle) yet, all these inferences being denied, wee learn from thence this plain observation, That precedent Illumination from the Gospel of Christ, doth tend much to the aggravation of

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these

VERSE 2.

Prov. 16. 12.  
& 20. 28. &  
25. 5.

Arist. Prob. sect.  
16 qu. 25.

*Qui hircos redolent, foedius olent cum se unguentaverint.*  
Arist. Prob.  
Heb. 6. 4. 7.  
Heb. 10. 26.

*Uid Sixt. Senens. biblioth. l. 7. Melch. Can. loc. Theolog. l. 2. c. 10 Greg. Tholos. de Rep. lib. 12. ca. 7.*



VERSE 2.

those sins which are committed against it. And therefore in all these considerations, we should labour to walk worthy of so glorious a Gospel, and of so great a salvation.

Act 20. 28.

1 Tim. 3. 2.

2 Cor. 11. 28.

Joh. 10. 12, 13.

Joh. 17. 11, 12.

1 Pet. 5. 7.

Mal. 3. 17.

Jud. 7. 24.

Eph. 5. 26, 27.

Thus have we at large spoken of the *Rod of Christ's strength*, as it is *Insigne regium* or *Sceptrum Majestatis*, an Ensign and Rod of Majesty; we are now to speak a little of it as it is *Pedum pastorale*, an Episcopal Rod, which denoteth much heedfulness and tender care. This is the Precept which the Apostle giveth unto the Pastors of the Church, that they should *παρασχεῖν τῷ ποιμνίῳ*, Take special heed to all the flock over which the holy Ghost had made them Overseers. And the Apostle again reckoneth *Vigilancy* or care over the flock, amongst the principal characters of a Bishop: and he professeth of himself, that there did daily lie upon him, *μενεύειν πάντων τῶν ἐκκλησιῶν*, The Care of all the Churches. And this consideration affordeth us another note out of the words, namely, That Christ in the ministry of his Gospel, and dispensation of his spirit, is full of care and tenderness towards his Church. This Christ maketh one main point of opposition between himself and hirelings, that these care not for the flock, but suffer the Wolf to come, and to scatter them while they fly away, whereas he keepeth them, that none may be lost, and prayeth unto the Father to keep them through his own name. The Lord committed the Church unto Christ as their Head, gave them into his hands, not as an ordinary gift, wherein he did relinquish his own interest in them, or care of them (for he careth for them still) but as a blessed *depositum* entrusted them with him, as the choicest of his Jewels, as the most precious casket amongst all the treasures of the Creation, that he should polish, preserve, present them faultless and without spot before the presence of his glory at the last day: And for this purpose he gave him a *Commandment* of the greatest care and tenderness that

that ever the world knew, that he should lay downe his life for his sheepe, and should lose nothing of all that was given him, but should raise it up at the last day. So that now want of care or compassion of Christ towards his Church, would be an argument of unfaithfulness; If he had not been a mercifull high Priest, neither could he have been faithfull to him that appointed him, for he was appointed to be mercifull, and was by the Spirit of God filled with most tender affections, and qualified with an heart fuller of compassion than the Sea is of waters, that he might commiserate the distresses of his people and take care of their salvations.

Notably doth this Care of Christ shew it selfe First in the apportioning and measuring forth to every one his due *dimensum*, and in the midst of those infinite occasions and exigencies of his severall members in providing such particular passages of his Word as may bee thereunto most exactly futable; for this sheweth that his Care reacheth unto particular men. It is the dutie of a faithfull Bishop, *ἀποδομεν* to make such a difference between men and so to divide or distribute the Word aright, as that every one may have the portion which is due unto him: some are but Lambs in Christs flocke, young, tender, weake, easily offended or affrighted; others sheep, growne up to more strength and maturity; some in his garner are but Commin seed, others Fitches, and some harder corne, some can but beare a little Rod, others a greater staffe or shaft, and some the pressure of a Cart wheele, that which doth but cleane some, would barter and breake others into pieces; some are *great with young* in the pangs of a loaded conscience, in the travaile under some sore affliction, or in the throwes of a bitter repentance, as it were in fits of breeding or new forming of Christ in their soules, and these bee leadeth with a gentle hand. Others are as it were, new borne, past their paines, but yet very tender

VERSE 2.

John 10. 18.

John 6. 39.

Heb. 2. 17.

2 Tim 2. 15.

Jud. 7. 22. 23.

John 20. 15.  
16.

Esaï. 28. 27.  
28.

Esaï. 40. 11.

VERSE 2.

Esa. 66. 11.

Esa. 61. 1, 2, 3.

Esa. 42. 3.

Mat. 12. 20.

tender, Weak, and fearfull; and these he gathers with his arme, and carries in his bosome, shewes them that his care doth not onely reach unto the least of his kingdome, but that his compassions are most enlarged to those that are too weake to helpe themselves, that hee hath brefts of consolation to satisfie and delight with abundance the smallest infant of his Kingdome. Some are broken-hearted, and those he bindeth; some are captives, to those hee proclameth liberty; some are Mourners in Sion, and for them hee hath beautie, and oile of joy, and garments of praise: some are bruized reeds, whom every curse or commination is able to croshe; and some are smoaking flax, whom every temptation is able to discourage, and yet even these doth hee so carefully tend, and furnish with such proportionable supplies of his Spirit of Grace, as makes that feede and sparkle of holinesse, which hee began in them, get up above all their owne feares, or their enemies machinations, and grow from a *judgement of truth*, and sincerity (as it is called by the Prophet) unto a *judgement of victory* and perfection, as it is turned by the Evangelist. In one word, some are strong and others are weake; the strong hee feedeth, the weake hee cureth, the strong hee confirmeth, the weake he restoreth, hee hath trials for the strong to exercise their graces, and hee hath cordials for the weak to strengthen theirs. According unto the severall estates, and unto the secret demands of each members condition; so doth the Care of Christ severally shew it selfe towards the same in his word: there is provision for any want, medicine for any disease, comforts for any distresse, promises for any faith, answers to any doubt, directions in any difficulty, weapons against any temptation, preservatives against any sinne, restoratives against lapse; garments to cover my nakednesse, meat to satisfie my hunger, phyficke to cure my diseases; armour to protect my Person, a  
treasure



treasure to provide for my Posterity. If I am rich, I have there the wisdom of God to instruct me; and if I am poor, I have there the obligations of God to enrich me: If I am honourable, I have there the sight of my finnes to make me vile; and rules of moderation to make me humble: If I am of low degree, I have there the communion and consanguinity of Christ, the participation of the divine nature, the adoption of God the Father to make me noble. If I am learned, I have there a law of charity to order it unto edification: and if I am unlearned, I have there a Spirit which searcheth the deep things of God which can give wisdom unto the simple, which can reveale secrets unto babes, which can comand light to shine out of darknesse, which can give the light of the knowledge of the glory, fulness, and love of God in the face of Iesus Christ, which can make me, though ignorant of all other things, to learne Christ, in whom there is more wisdom, more various and admirable curiosity, more filling and plentiful satisfaction, more proportion to the boundlesse desires of a soule once rectified, more fruit and salvation (which should be the end of every Christian mans learning) than in all other knowledge which either past or present ages can afford. In one word, every where and in all things I am there taught how to want, and how to abound, and how to doe all things through Christ that strengthens me. A Christian can be set in no estate, wherein the abundant Care of Christ over him is not in the Gospell wonderfully magnified. And commonly in the greatest straits he sheweth the greatest care, as waters runne strongest in the narrowest passages: when we walk in darknesse and have no light, when we seek water and there is none, and our tongue faileth for thirst, then is his fittest time to helpe us, and then is our fittest time to stay upon him. Israel were delivered by *miracles* of mercy from their Egyptian bondage, and in the wilderness conducted by a *miraculous* presence, and fed with Angels food.

VERSE 2

Marke. 16. 7.  
 Vocatur ex no-  
 mine, ne deſpe-  
 raret ex nega-  
 tione. Greg  
 Mag.

Isaac was upon the Altar, and then in the mount was the Lord ſcene, and his mercy ſtepped in betweene the knife and the ſacrifice. Jacob in great feare of his brother Eſau, and then comforted by prevailing with an Angell which was ſtronger then Eſau. Peter in ſoreſt diſtreſſe for denying Chriſt, and hee the firſt man to whom Chriſt ſent news of his Reſurrection. Paul in the ſhip viſited by an Angell. Peter in priſon delivered by an Angell. The diſtreſſed woman at Chriſts Sepulcher comforted by an Angell. Such as the extremities of the Saints are, ſuch is Chriſts care for their deliverances.

Ezek 16. 6.

And this care is further commended, that it proceedeth ſolely from the *grace and compaſſion of Chriſt*: there is no affection naturally in us to deſire it, there is no vertue in us to deſerve it: when we were in our blood, well pleaſed in our owne pollution, hee doubled his goodneſſe, and uſed a kinde of violence and importunity of mercy to make us live, when we did not ſeek after him, when wee did not ſo much as aſke whether hee were fit to be ſought, when we were aliens from his Covenant, and ſtrangers to his Name, hee even then multiplied his invitations unto us, *I ſaid, behold me, behold mee, unto a people that were not called by my Name*. When wee were weak, full of impotency, when we were ſinners, full of antipathy, when wee were enemies, full of obſtinacy and rebellion, when wee cared not for him, but turned our backs, and ſtopped our eares, and ſuffered him to throw away in vaine ſo many Sermons, ſo many Sacraments, ſo many mercies, ſo many afflictions upon us; when we cared not for our ſelves, *No man repented, or ſaid, what have I done?* even then did hee magnifie his compaſſion towards us: hee cared for us, when we neglected our ſelves, and deſpised him; he beſtowed his mercy not onely upon the unthankfull, but upon the injurious.

Eſai. 65. 1.

Rom: 5: 6, 8, 10

But then a little compaſſion is enough for thoſe that

had deserved none, for those that had provoked scorn and displeasure against themselves: but herein is the care and tenderneſſe of Chriſt abundantly magnified, that it hath in it all the ingredients of a moſt ſovereigne mercy, that nothing more could have been done, than he hath done for us. Firſt for the foundation and originall of all mercy there is in him an overflowing of love, without ſtint or meaſure, a turning of heart, a rouling and ſounding of bowels, a love which ſurpaſſeth all knowledge, which is as much beyond the thoughts or comprehenſions, as it is above the merits of men.

Secondly, there is a ſtudie and inquiſitivenesse how to doe good, a debating within himſelf, a conſulting and projecting how to ſhew mercy, an arguing, as it were, of his Grace with mans ſinne, and his owne ſeverity. *How ſhall I give thee up Ephraim? How ſhall I deliver thee Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee at Zebaim? Mine heart is turned within mee, my repentings are kindled together.* True it is, thou haſt been unto mee, as the Rulers of Sodome, and as the people of Gomorrah. But I ſhall be unto thee, as I have been unto them? Am I not God and not man? ſhall I change my Covenant, becauſe thou haſt multiplied thy backſlidings? the Lord uſeth ſuch humane expreſſions of his proceedings with men, as if their ſinnes had put him to a ſtand, and brought him to difficulties in ſhewing mercy. *I ſaid, how ſhall I put thee amongſt the children, and give thee a pleaſant Land? &c.* Thy caſe is very deſperate, and thou haſt ſtopped up the courſes of my mercy towards thy ſelfe; How then ſhall I make good my reſolutions of compaſſion towards thoſe that reject and nullifie it to themſelves. Surely there is no way but one, to over-rule the hearts of obſtinate ſinners, that they may not turne away any more. *Thou ſhalt call mee, my Father,* that is, I will put filiall affections, awfull thoughts, conſtant reſolutions into thy heart, and thou ſhalt not  
turne

VERSE 2.

Eſai. 5. 4.

Hof. 11. 8.  
Jer. 31. 20.  
Ephes. 3. 19.  
Eſai 55. 9.  
Jer. 29. 11.

Hof. 11. 8.  
Eſai. 1. 10.

Jer. 3. 19.



VERSE 2.

Ier. 9. 7.

turne away from mee, I will melt them and trie them, saith the Lord, for how shall I doe for the daughter of my people? The Lord setteth himselfe to study and contrive mercy for his people, that as they set up their sinnes, as it were, in pride to pose his Covenant; so he gathereth together his thoughts of mercy, as it were, to conquer their sinnes.

Lament. 3. 22.  
13.

Apo. 13. 34.

2 Tim. 2. 19.  
Psal. 89. 2.  
Mal. 3. 6.  
Esa. 64. 5.  
Heb. 13. 8.

Thirdly, there is *constancie and continuance* in this his Care: His mercy endureth, his compassions faile not, but are renewed every morning. And therefore the mercies of David, that is, of Christ, for so he is called, or the mercies of the Covenant made with David, are called *Sure mercies*, they have a foundation, the everlasting love and counsell of God upon which they are built, they have many seales by which they are confirmed, the faithfulness, the immutability, and the oath of God: If there were not continuance in his mercies, if he were not the same yesterday, and to day, and for ever in his truth and fidelity to his Church. If hee should change and turne from us, as oft as we forsake him, if he should leave us in the hands of our own counsell, and not afford us such dayly supplies of his Spirit, as might support us against the ruinous disposition of our owne nature, wee should be children of wrath every day anew. But here in doth the abundant care of Christ in the Gospell declare it selfe unto us, that though we are *wormes* in our selves, full of weakness, and of earthly affections, yet God hath a *right hand of righteousness*, which can uphold us; that though wee are bent to back-sliding, yet *he is God and not man*, unchangeable in his Covenant with the Persons, almighty in his power and mercy towards the sinnes of men, both to cover them with his righteousness, and to cure them by his Spirit, both to forgive for the time past, and to heale and prevent back slidings for the time to come.

Esa. 41. 10. 14.

Hos. 11. 7. 11.

Fourthly, that he might be fit for so meane and humble

VERSE 3.

Phil. 2. 7. 8.

Gal. 4. 5.

Rom. 8. 3.  
2 Cor. 8. 9.

ble a service, there was a *lessening and emptying of himselfe*; he was contented to be subject to his owne Law, to be the childe of his owne creature, to take upon himselfe not the similitude onely, but the infirmities of sinfull flesh, to descend from his throne, and to put on rags, in one word, *to become poore for us, that wee through his povertie might be made rich.* Amongst men, many will bee willing to shew so much mercy as will consist with their state and greatnesse, and may tend to beget a further distance, and to magnifie their height and honour in the minds of men; but when it comes to the exigent, that a man must debase himselfe to doe good unto another, that his compassion will be to a miserable man no benefit, except he suffer ignominie, and undergoe a servile condition for him, and doe, as it were, change habits with the man whom he pities; what region of the earth will afford a man who will freely make his owne honour to be the price of his brothers redemption? yet this is the manner of Christs Care unto us, who though hee were the Lord of Glory, the brightnesse of his Fathers Majestie, and the expresse Image of his Person, did yet humble himselfe to endure shame. and the contradiction of sinners, that he might be the Author and Finisher of our faith.

Fifthly, There was not onely an humbling or metaphoricall emptying of himselfe, in that he made himselfe of no reputation; but there was likewise a *real and proper emptying of himselfe*, hee therein testified his wonderfull care of the businesses of man, that for them he put himselfe to the greatest expence, and to the exhausting of a richer treasure, than any either heaven or earth could afford besides: ye were not redeemed, saith the Apostle, with corruptible things, as silver and gold from your vaine conversation, *but with the precious blood of Christ, as of a Lambe without blemish, and without spot*: That which no man will bestow upon himselfe, and that which

VERSE 1.

which was in nature, and might justly in love have been nearest to Christ himselfe, even the soule in his body, and the blood in his veines, he was contented to make a sacrifice for them, who powred it out as the blood of a malefactor.

Sixtly, besides this great price which hee paid to his Father for us, he hath opened another treasure of his *Grace and Spirit*, out of which hee affordeth us daily supplies and putteth into our hands, as it were, an heavenly stocke, for the better negotiating and improvement of our salvation. Hee setteth up his Spirit in our hearts, thereby conversing and communing with us, teaching us the trade of the Citizens of heaven, and of laying up treasures there, where our finall abode must be, of having our conversation and commerce with innumerable companies of Angels, and with the spirits of just men made perfect, and with all that generall assembly or Church of the first borne, which is inrolled in heaven.

Lastly, to all this hee addeth *Preparations and provisions* for the future for us, he doth not onely give, but hee prepareth things for those that love him, and what-ever is wanting now, he will make it up unto us in the riches of his glory. It was for our expediency that he left the Church on earth (in regard of his carnall presence) and went unto his Father againe. Hee was not beholden to change of place for his owne glory, for his heaven was within him as a fountaine, and indeed it is his presence which maketh heaven to be the place of glory; therefore Saint Paul desired to depart and to be with Christ, (noting that it is not heaven, but Christs presence which is the glory of the Saints :) Therefore, I say it was for us, that he went to heaven againe; for their sakes, saith hee, *I sanctifie my selfe*; it is expedient for you that I goe away. Expedient, to seale and secure our full and finall redemption unto us; for as the Leviticall Priest entred not into the holiest of all without blood, so neither did Christ

1. Cor. 2. 9.  
Phil. 4. 19.

Phil. 1. 23.  
John 17, 19.  
John 16, 7,



Christ into heaven without making satisfaction; he first obtained eternall redemption for us, and then he entred into the place, and expedient to prepare a place for us, that the glory which is given to him, he may give unto us, that being raised up together, we may likewise sit together with him in heavenly places; for when the head is crowned, the whole body is invested with royall honour. He by the vertue of his Ascension opened the kingdom of heaven for all beleivers; even the Fathers before Christ entred, not in without respect unto that consummate redemption which he was in the fullness of time, to accomplish for his Church. As a man may be admitted into an actuall possession of land, onely in the vertue of covenants, and under the intuition of a payment to be afterwards performed. Thus we see in how many things the abundant Care of Christ doth shew it selfe towards the Church.

And as there are therein all the particulars of a tender care, so by the Gospell likewise, doe all the fruits and benefits thereof redound unto the faithfull. First, in the Gospell he feedeth and strengtheneth them, even in the presence of their enemies he prepareth them a table, and feedeth them with his rod, and according to their coming out of Egypt he sheweth unto them marvellous things. And therefore our Saviour calleth his Gospell, *The childrens bread*. It is that which quickeneth, which strengtheneth them, which maketh them fruitfull in spirituall workes.

Secondly He upholdeth them from fainting; if their strength at any time faile, hee leadeth them gently, and teacheth them to goe. As Iacob led on his cattel and his children softly, according as they were able to endure; so Christ doth lead out his flock, and hold his children by the hand, and teach them to goe, and draweth them with the cords of a man, that is, with meek and gentle institution, such as men use towards their children, and

not

VERSE 2.

Heb. 9. 12.

Iohn 14. 2. 3.

Iohn 17. 22.

Ephes. 2. 6.

Psal. 23. 5.

Mica. 7. 13. 15

Ez. k. 34. 14.

23.

Math. 15. 26.

Phil. 4. 12.

Heb. 6. 12.

Iohn 15. 4.

Gen. 33. 14.

Iohn 10. 3.

Psal. 98. 52.

Esay. 63. 13.

Deut. 1. 31.

Esay. 10. 15.

Esay. 41. 13.

Heb. 11. 3. 4.

Deut. 32. 11.

12.

VERSE 2.

Hof. 2. 14. 15.

Hof. 14. 4.

John 6. 60.

Matth. 23. 24.

Mal. 3. 14. 15

Job 21. 14. 15

Ezek. 18. 25

Ier. 11. 10.

Act. 7. 39.

Psal. 14. 3.

*Animalia quæ**dam, ne inveni-**ri possint, vesti-**gia sua circa cu-**bile ipsum con-**fundunt. Senec.**epist. 68.**Laos uvelas**enon's exet.*

Clem. Alex.

Gal. 1. 7.

2 Pet. 3. 16.

Ezek. 34. 16.

Gal. 6. 1.

Ezek. 47. 12.

not to their beasts, and with bands of love. As an Eagle flattereth over her young, and spreadeth abroad her wings and taketh them and beareth them on her wings: so doth the Lord in his Gospel sweetly lead on and institute the faithful unto strength and salvation: he dealeth with them as a compassionate nurse with a tender infant, condescendeth to their strength and capacitie: when we stumble, he keepeth us; when we fall he raiseth us; when we faint, he beareth us up in his armes; when wee grow weary of well-doing, the Gospel is full of encouragements to hearten us, full of spirit to revive us, full of promises to establish us, full of beautie to entice us; when we seem to be in a wilderness, a maze, where there is no issue, nor view of deliverance, even there he openeth a door of hope, and allureth, and speaketh comfortably unto us.

Thirdly, he *healeth our diseases*, our corruptions, our back-slidings; easily are the best of us misled out of the right way, drawn and enticed away by our own lusts, driven away by the temptations of Satan, the frowns or follies of the world, posselt with carnall prejudices against the wayes of God, as if they were grievous, unprofitable, and unequal wayes; apt to take every pretence to flinch away, and steal from the eye of God; apt to turn aside into every diverticle which a carnall reason, and a crooked heart can frame unto it selfe; for a corrupt heart is like a wilde beast, that loveth *confusa vestigia*, to have intricacies and windings in his holes, it cannot away with straight paths, but loveth to writ and pervert the rule of life. In these cases it is the care and office of Christ to gather that which was scattered, to seek that which was lost, to bring again that which was driven away, to bind up that which was broken, to strengthen that which was sick, and to restore by his Spirit of meekness those which are overtaken with a fault; his Gospel is like the trees of the

Sanctuary.

# Christ's Care of his Church.

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sanctuary, not for meat onely, but for medicine too.

Fourthly, as he healeth our diseases, and giveth us strength, so in the mids of enemies and dangers he removeth our feares, and giveth us comfort and refreshment. *h* I will make with them, saith he, a Covenant of peace, and I will cause evill beasts to cease out of the Land, and they shall dwell safely in the wilderness, and sleep in the woods. *i* When the Assyrian shall be in our Land, and shall tread in our Palaces, then shall he raise up seven shepherds and eight principall men, namely, the Ministers of his Gospell, in abundance, to establish the hearts of his people against all dangers. This is that Shilo who should bring tranquillitie and peace into the Church, even when the Scepter should depart from *Inda*. When the heart is full of doubts and distresses, disquieted with the fear of Gods displeasure, accused by the Law, pursued by the adversary, and condemned by itself, then doth he still the raging of the sea, and command the evill spirit to be dumbe; then *k* doth he wipe away teares from the conscience, and refresh it with living waters, even with the sweet communion of his Spirit, and with the abundance of his graces.

Lastly, hee keepeth a continuall watch over us by his spirituall presence and protection: As *l* Jacob testified his great care for the good of *Laban*, that the drought consumed him by day, and the frost by night, and that sleep departed from his eyes; so doth the Lord commend his care towards the Church, in that he is the keeper or the watch-man of *Israel*, which doth neither slumber nor sleep. His presence is with his people to guide them in their pilgrimage, and unto which they have daily recourse for comfort and establishment. In that great tempest when Christ was asleep in the ship, his Disciples awaked him and expostulated with him, *Master carest thou not that we perish?* But when he had rebuked the wind and the sea, he then rebuked them likewise, hee

VERSE 2.

*h* Ezek 34 25.

*i* Mica. 5 5.

\* Scalter. exercit. Evang. l. 1. cap. 4.

*k* Revel. 7. 17.

*l* Gen. 31. 40.

*Psal.* 121. 4.

*Exod.* 33. 14.

*Marke.* 4. 38. 40.

He had

had



## VERSE 1.

Deut. 25. 5.  
Ruth. 3. 9. 4. 5.  
Levit. 25. 25.

Heb. 2. 11. 17.

Esay. 8. 18.

Esay 49. 15.

Esay 40. 11.

Matth. 23. 37.

Esay. 66. 11.

Iohn 20. 17.

Prov. 17. 17.

Rom. 7. 4.

Ephes. 5. 25.

32.

had another storm of fear and unbelief to calme in their hearts: who could not see him in his providence watching over them, when his body slept.

The grounds of this great Care, which Christ in his Gospell testifieth towards his Church, are these: First, *He is our kinsman*, there is affinitie in blood, and therefore a naturall care and tenderness in affection: wee know amongst the Jewes when a woman had buried an husband without fruit of his body, the next of the kindred was to take care of her, and to raise up the name of the dead upon his inheritance: And if any man had waxen poor, and sold any of his possession, the neereft kinsman was to have the first option in the recovery and redemption of it. And from hence the Apostle argueth to prove the mercifulnes and fidelitie of Christ, in sanctifying or bringing many soles unto glory (for I take those phrases to be in that place equivalent) because he was not ashamed to call us brethren, but was made in all things like unto us. And we may observe, that in the Scripture he hath almost all the relations of consanguinitie, to note that his care is universall and of all sorts. He is a *Father*, Behold, I and the children which thou hast given me: and the care of a father is to govern, to nourish, to instruct, to lay up for his children. He is as a *mother*, he carrieth his young ones in his bosome, he gathereth them as a hen her chickens, he milketh unto them out of the breasts of consolation. And thus he hath a care of indulgence and compassion. He is a *Brother*, Goe to my brethren and say unto them, I ascend unto my Father, and your Father, and unto my God, and your God. And the care of a brother is to counsell, advise, and comfort. A brother is born for adversity. Lastly, he is a *Husband*; ye are married to him who is raised from the dead; and that word compriseth all care, to love, to cherish, to instruct, to maintain, to protect, to compassionate, to adorn, to communicate both his secrets and himself,

himself. A father may maintain his child, but hee cannot suckle it; a mother may give it a brest, but shee cannot ordinarily provide it a portion; a brother can give counsell, but he cannot give himself unto his brother; A husband may comfort his wife, but it becomes him not to correct her. There is no degree of nearness that hath power enough to answer all the offices of love, but in one point or other it will be defective. Therefore Christ is set forth unto us *under all relations of blood and unitie*; to note that there can no case or condition of the Church be supposed, wherein the care of Christ shall be impotent, or deficient towards it, wherein hee is not able to correct, to nourish, to instruct, to counsell, to comfort, to provide for it.

Secondly, He is our *Companion* in sufferings, he himself suffered, and was tempted; and this the Apostle maketh a main ground of his care towards us, and of our confidence in him; wee have not an High Priest which cannot be touched with a feeling of our infirmities, but was in *all points tempted as we are*, onely without sin; and therefore hee is able to succour those that are tempted, and to take compassion on those that are tempted, because, hee was compassed with such infirmities, as were much less grievous than the weight of sin.

Thirdly, He is our *Head*, and so is One with us in a neerer relation than that of affinity, in a relation of Unity, for hee and his members make but *one Christ*. And being Head, he is the seat of Care, and the Fountain of Influencies into the rest of the Body; all the Wisdom, Spirits, Senes, which are in the head, are there placed as in a Watch-Tower, or Council-Chamber, to consult and provide for the good of the whole; the Eye seeth, the Eare heareth, the Tongue speaketh, the Fancie worketh, the Memorie retaineth, for the welfare of the other members, and they have *all the same care one for another*.

Heb. 4. 15.

Heb. 2. 17.

Heb. 5. 2.

[Cor. 12. 25.

R Fourthly,

VERSE 2.

1 Joh. 2. 2.

Heb. 3. 2.

Joh. 6. 37.

21. 4. 68H

71. 2. 68H

2. 2. 68H

Esaï. 55. 8.

Esaï. 50. 10.

22. 12. 1807

Fourthly, He is *our Advocate*, and Mediatour; he is the onely practicer in the Court of Heaven, and therefore hee must needs be full of the businesses of his Church. It is his office to dispatch the affairs of those that come unto him, and crave his favour and intercession to debate their causes, and he is both faithfull and mercifull in his place; and besides, furnished with such an unmeasurable unction of Spirit, and vast abilities to transact all the businesses of his Church, that whosoever commeth unto him for his counsell and intercession, *he will in no wise cast them out*, and refuse their cause: And this is one great assurance wee may take comfort in, that bee our matters never so foule and unexcusable in themselves, yet the very entertaining him of our counsell, and the leaning upon his wisdom, power, fidelity, and mercy to expedite our businesses, to compassionate our estate, and to relieve us from our own demerits, doth, as it were, alter the property of the cause, and produce a clean contrary issue to that which the evidence of the thing in tryall would of it self have created. And as we may observe that men of extraordinarie abilities in the Law, delight to wrestle with some difficult business, and to shew their learning in clearing matters of greatest intricacie, and perplexitie before; so doth Christ esteem himself most honoured, and the vertue and wisdom of his Cross magnified, when in cases of forest extremitie, of most hideous guilt, of most black and uncomfortable darkness of soule, which possid not onely the presumptions, but the hope, faith, conjectures, thoughts, contrivances, which the hearts of men can even in wishes make to themselves for mercy, they do yet trust in him *whose thoughts are infinitely above their thoughts, and whose ways above their ways*: Who is there among you that seareth the Lord, that obeyeth the voyce of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. When the Soul can goe unto Christ.



Christ with such complaints and acknowledgements, as these; Lord, when I examine my cause by mine own conscience and judgment of it, I cannot but give it over as utterly desperate, and beyond cure, my bones are dried, my hope is cut off, I am utterly lost; my sinnes and my sorrows are so heaue, that they haue broken my spirit all to peeces, and there is no sound part in me: But Lord, I beleeeve that thou knowest a way to make dead bones live, that thy thoughts and ways are above mine, that thou knowest thine own thoughts of peace and mercy, though I cannot comprehend them; that thy riches are unsearchable, that thy love is above humane knowledg, that thy peace passeth all created understandings, that though I am the greatest of all sinners, and feel enough in my self, to sink me as low as *Judas* into hell, yet thou hast not left mee without patternes of all long-suffering, of thy royall power in enduring, and in forgiving sinnes. And now, Lord, though thou afford me no light, though thou beset me with terrours; though thou make me to possess the sinnes of my youth; yet I still desire to fear thy Name, to walk in thy way, to wait upon thy counsell; I know there is not in men or Angels so much wisdom, compassion, or fidelity, as in thee, and therefore if I must perish, I will perish at thy feet, I will starue under thy table, I will be turned away and rejected by thee, who hast promised to cast away none that come unto thee; I haue tryed all wayes, and I here resolve to rest, and to look no further; thou that hast kept such a sinner as I am out of hell thus long, canst by the same power keep me out for ever; upon thy wisdom and compassion (who canst make dried bones to flourish like an herbe, and broken bones to rejoyce and sing) I cast the whole weight of my guilty spirit into thy bosom, I emptie all the feares, cares, and requests of my distracted and sinking soule: I say, when a man can thus powre out himself unto Christ, hee esteemeth the

Ezek. 37. 3.  
Jer. 29. 11.  
Ephes. 3. 8. 19.

1 Tim. 1. 16.

Esa. 66. 14.  
Psal. 51. 8.  
1 Pet. 5. 7.

## VERSE 2.

Joh. 17. 6.

1 Cor. 6. 20.

Heb. 3. 6.

price and power of his blood most highly honoured when men beleeve in him against reason and above hope, and beyond the experience, or apprehensions they have of mercy; for Christ loveth to shew the greatness of his skill in the salvation of a *Manasseh*, a *Mary Magdalen*, a crucified Theef, a persecutor and injurious blasphemers, in giving life unto them that nayed him to his Cross; the more desperate the disease, the more honourable the cure.

Fifthly, Hee is *our Purchaser*, our Proprietary, wee belong unto him by grant from the Father, *Thine they were, and thou gavest them unto me*; and by payment from him unto the Father, *ye are bought with a price*. There is no good that concernes the Church, that he hath not fully paid for with his own precious blood: And Christ will not die in vain, He will take order for the accomplishing of that redemption which himself hath merited. And this is the greatest argument of his care and fidelitie, that he is not as a servant, but as a Lord; and his care is over *His own house*. An ordinary advocate is faithfull onely *ratione officii*, because the dutie of his office requireth it; but the businesses which hee manageth, come not close unto his heart, because he hath no personall interest in them: but Christ is faithfull, not as *Moses*, or a servant onely, but *ratione Domini* as Lord in *his own house*; so that the affairs of the Church concern him in as near a right, as they concern the Church her self; so that in his office of intercession he pleadeth his *own causes* with his Father, and in the miscarriages of them, himself should lose that which was infinitely more pretious than any thing in the world besides, even the price and merit of his own blood. These are the grounds of the great care of Christ towards his people.

And from hence wee should learn faith and dependence on Christ in all our necessities, because we are under

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*Conclusion*

## Christ's Care of his Church.

der the protection and provision of him who careth for us, and is able to helpe us. A right judgement of God in Christ, and in his Gospell of salvation, will wonderfully strengthen the faith of men. *Paul* was not ashamed of persecutions, because he knew whom he had believed; hee doubted neither of his care or power, and therefore hee committed the keeping of his soul unto him against the last day, and therefore when all forsooke him, he stood to the truth, *because the Lord forsooke him not.* The reason why men trust in themselves, or their friends, is, because they are assured of their care and good will to helpe them. But if men did compare the affections of Christ to other succours, they would rather choose to build their hopes and assurances on him. This consideration of the care and the power of God, made the three Children at a point against the edict of an idolatrous King, *Our God is able to deliver us, and he will deliver us.* And this made *Abraham* at a point to offer his son without staggering, because he rested upon the promise and the power of God, who was able to raise him from the dead, from whence, in a sort, he had received him before, namely, from a dead body, and from a barren wombe. And this is the ground of all diffidence, that men consider not the power and the care of God towards them, but conceive of him as if he had forgotten to be gracious, as if he had cast them out of his sight, as if he had given over his thoughts of them, and that maketh them feare second causes, and seeke unto things which cannot profit. And therefore the Lord suffereth second causes to goe crosse, to faile and disappoint a man, because he loveth to be glorified by our dependance on his all-sufficiencie and protection. Hee suffereth friends to faile, to be off and on, promises to be uncertaine, assurances to vanish, projections and frames of busineses to be shattered; that men may know how to trust him; for man being impotent in himselfe, must needs have

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VERSES 7.

2 Tim. 1. 12.

2 Tim. 4. 16, 17  
18

Dan. 3. 16, 17.  
Hebr. 11. 17, 19  
Rom. 4. 20, 21.

Ier. 17. 5. 8.



VER 38 2.

Hebr. 11. 6.

Psal. 73. 28.

1 Pet. 5. 7.

Something without himselfe to subsist upon. Now when a man findeth the creatures to be deceitfull, and second causes vain, and considereth that God is *I Am*, a most certain rewarder of those that diligently seek him, then the soule findeth it good to draw neer to God, to live under his fidelitie, and to cast all its care on him, because he careth for it.

And indeed a right judgment of God will help us to imploy our faith in any condition. In weakh men are apt to trust in their abundance, to stand upon their mountaine and to say, I shall never be moved. But now in this estate, if a man conceive a right of God, that it is he who giveth strength to be rich, and who giveth riches strength to doe us good, that he can blast the greatest estate with an imperceptible consumption, and in the midst of a mans sufficiencie make him be in straits, that hee can embitter all with his sore displeasure, and not suffer the floor nor the winepress to feed him: In great wisdom and deep counsells, if a man consider that the counsell of the Lord shall stand, and that he can turne the wisdom of oracles into foolishness, and catch the wise in their own craftiness. In great provisions of worldly strength, and humane combinations, if he consider that God can take off the wheelles, and amaze the phantasies, and dissipate the affections, and melt the spirits, and way lay the enterprises of the hugest hosts of men; that he can arme flies, and lice, and dust, and wind, and starres and every small unexpected contingencie against the strongest opposition; it must needs make him set his rest, and hang his confidences and assurances upon an higher principle. Again, in povertie and the extremest straits which a man can be in, if he consider that God is a God as well of the valleys as of the hills, that he will be seen in the mount, when his people are under the sword, and upon the Altar; that the Lord knoweth the days of the upright, and will satisfie them

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in the time of famine, that when the young Lyons famish for hunger, ( they which live not by the fruits on the earth, but by their prey, they which can feed of the dead bodies of those other creatures whom a famine had devoured ) yet even then he can provide abundantly for his ; that when things are marvellous unto us, then they are easie unto him ; that when they are impossible unto us, then they are possible with him ; that he can lead in a wilderness, and feed with an unknown and an unsuspected bread ; that when the light of the Sun and the Moon shall faile, he can be an everlasting light and glory to his people ; that *as a Father*, so he pitieth ; and *as an heavenly Father*, so he knoweth, and can supplie all our needs ; that when we are without any wisdom to disappoint, or strength to withstand the confederacies of men, when they come with chariots of iron, and walls of brass, even then the eyes of the Lord run to and fro to shew himselfe valiant in the behalf of those that walke uprightly ; that he can then order some accident, produce some engine, discover some way to extricate and to cleer all ; then will a man learn to be carefull or distracted in nothing, but in every thing by prayer and supplication, with thanksgiving, make his request known unto him who is at hand, and who careth for him

Zech. 8. 6.

Marke 10. 27

Psal. 136. 16.

Ier. 2. 6.

Amos 2. 10.

Deut. 8. 15. 16.

Esay 60. 19.

Matth. 6. 32.

2 Chron. 16. 9

Phil. 4. 6.

The like may be said of mens spirituall condition ; when men despaire, as *Cain*, that their sinne is greater than can be forgiven ; the onely ground is, because they judge not aright of God in Christ, they look not on him in his Gospell, as a God that careth for them, they doe no leane on the staffe of his strength. Despaire is an affection growing out of the sense of sin and wrath, as it is, *malum arduum, instans, & inevitabile*, an evill too heave to be borne, and yet impossible to be removed. All victory ariseth either out of an inward power of our own, or by the assistance of forein power, which is

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# The Gospell is Christs owne Power.

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VERSE 2.

turne, God is willing to save; as soone as he hath an heart to attend, God hath a tongue to speak salvation unto him. Wee see then the way to trust in Christ is to look upon him as the Bishop of our souls, as the Officer of our peace, as one that careth and provideth for us, as one that hath promised to save to the uttermost, to give supplies of his Spirit, and Grace in time of need, to give us daily bread, and life in abundance, to bee with us alwayes to the end of the world, never to faile us nor forsake us.

And we may hereby learne our durie one to another, to put on the affections of members, and the minde of Christ, in compassionating, considering and seeking the good of one another, in bearing one anothers burthens, in pleasing not our selves, but our neighbour for his edification; for even Christ pleased not himselfe; that man cannot live in honour, nor dye in comfort, who liveth only to himselfe, and doth not by his prayers, compassions, and supplies imitate Christ, and interest himselfe in the good of his brethren.

Now the ground of all this power, majestie, and mercie of the Gospell is here set forth unto us in two words. First, it is the strength of Christ; Secondly, it is sent by God himselfe. The Lord shall send the Rod of Thy strength out of Sion.

Here then we may first note, That the Gospell is Christs owne Power and strength, and the Power of God his Father, by whom it is sent abroad; So the Apostle calls it. The Power of God unto Salvation, and the demonstration of the Spirit, and of Power; that our faith should not stand in the wisdom of men, but in the Power of God. Therefore in one place we are said to be brought of God, and in another to be brought of Christ; in one place it is called the Gospell of the blessed God, and in another the Gospell of Christ, to note that whatsoever things the Father doth in his Church, the same

Heb. 7. 25.  
Heb. 4. 16.  
Ioh. 10. 10.  
Heb. 13. 9.  
Col. 3. 12, 13.  
Eph. 5. 2.  
Phil. 2. 4, 5.  
Rom. 14. 7, 15.  
15. 2, 3.

a Rom. 1. 16.  
1 Cor. 2. 4, 5.  
b Ioh. 6. 45.  
c Eph. 4. 20, 21.  
d 1 Tim. 1. 11.  
e Rom. 15. 19.  
f Ioh. 9. 19.

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g 2 Cor. 5. 19.

h Joh. 1. 18.  
Ioh. 14. 17.

ii Cor. 1. 2 3  
2 Cor. 4. 5  
Col. 1. 28.  
k Heb. 12. 25  
Eph. 2. 17.  
l Pet. 3. 19.

i Job. 5. 25. 26.  
Ioh. 10. 27. 28.

m 2 Cor. 1. 24  
n Ioh. 13. 13.  
14.

o 2 Cor. 4. 5  
p 1 Pet. 5. 3 4  
q Ioh. 21. 15.

r 2 Cor. 5. 19.  
Eph. 3. 2.  
2 Tim. 1. 14.

s 1 Pet. 4. 11.  
1 Cor. 4. 1,  
2 Cor. 5. 19. 20

the Son doth also, and, that the Father doth not make known his will of mercie, but by his Son; & that as in the Son he did reconcile the world unto himself; so in the Son hee did h reveale himselfe unto the world. No man hath seen the Father at any time, but the Son, and he to whom the Son shall reveale him. Christ is both the Matter and the Author of the Gospel. As in the worke of our Redemption he was both the sacrifice, and the Priest to offer, and the Altar to sanctifie it: So in the dispensation of the Gospell, Christ is both the Sermon, and the Preacher, and the Power, which giveth blessing unto all. He is the Sermon, *wee preach Christ crucified*, saith the Apostle, *wee preach not our selves, but Christ. Iesus the Lord.* And he is the Preacher, *See that yee refuse not him that speaketh-- Hee came, and preached peace to those afar off, and to those that were nigh.* And lastly, he is the Power which enliveneth his own word; *The dead shall heare the voice of the Son of man, and they that heare shall live; for as the Father hath life in himselfe, so hath he given to the Son to have life in himselfe. My sheep heare my voyce, and I know them, and they follow me, and I give unto them eternall life, &c.* He is the Lord of your faith, *we are but the Helpers of your joy.* He is the Master in the Church, *wee are but your servants for Iesus sake,* He is the chiefe Shepherd, the Lord of the sheep, *q the sheep are his own; we are but his Depositarie, entrusted with the ministerie of reconciliation, unto us is committed the dispensation of the Grace of God. So then the Word is his, but the service ours.*

From whence both the Ministers of the Word, and they which heare it may learne their severall duties. First, we should learn to *l speak as the Oracles of God, as the Servants and Stewards of a higher Master, whose Word it is which wee preach, and whose Church it is which we serve. We should therefore doe his worke, as*  
men

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men that are set in his stead, preach him, and not our selves. There can bee no greater sacrilege in the world, than to put our owne image upon the Ordinances of Christ, than to make another Gospell than we have received. Saint Paul durst not *please men*, because hee was the servant of Christ; neither durst he *preach himselfe*, because hee was the servant of the Church. For hereby men doe even justle Christ out of his owne throne, and, as it were, snatch the Scepter of his kingdom out of his owne hand, boldly intruding upon that sacred and uncommunicable dignitie which the Father hath given to his Son onely, which is to bee the Author of his Gospell, and the totall and adequate Object of all Evangelicall Preaching. This sacrilege of selfe-preaching is committed three manner of wayes: First, when men make themselves the Authors of their owne preaching, when they preach their owne inventions, and make their owne braines the seminaries and forges of a new faith; when they so glosse the pure Word of God, as that withall they poison and pervert it. This is that which the Prophet calleth *lying visions, and dreames of mens owne hearts*, which Saint Peter calls *perverting*, or making crooked the rule of faith, and Saint Paul the *huckstering, adulterating, and using the Word of God deceitfully*. Which putteth mee in minde of a speech in the Prophet, *The Prophet is the snare of a fowler in all his wayes*. Birds wee know use to be caught with the same corne wherewith they are usually fed, but then it is either adulterated with some venomous mixture which may intoxicate the bird, or else put into a ginne which shall imprison it; and such were the carnall Preachers in the Prophets and in Saint Pauls time, who turned the truth of Christ into a snare, that by that meanes they might *bring the Church into bondage*. The occasions and originals of this perverse humour are, first, without men, the seducements of Satan, unto which by the

Gal. 1. 10.

Ezek. 13. 3, 9, 17

Ier. 14. 14.

Ier. 23. 15.

2 Pet. 3. 16.

2 Cor. 2. 17.

2 Cor. 4. 2.

Hos. 9. 8.

Gal. 2. 4.

Mic. 3. 3, 6.

1 King 22. 23.



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2 Thes. 2. 10, 12.  
 a Ma'or omni-  
 um Heretico-  
 rum superbia.  
 Aug. de Ger.  
 contr. Manich.  
 l. 2. cap. 8 &  
 Confes. li. 12.  
 24  
 b Theodor. Eccle.  
 Histor. l. 1 c. 2.  
 vid. Petr.  
 Ærod. Decret.  
 l. 1. Tit. 5. sec.  
 12.

\* Tertull. con.  
 Marc. l. 4. c. 6.  
 & 43. & li. 5.  
 c. 4.

the just severity of God, they are sometimes given over for the punishment of their own and others finnes. Secondly, within them (upon which the other is grounded) as a pride of wit, joyned with ambition and impatiencie of repulse in vaine desires, which hath anciently been the ground of many heresies, and schismes: Nothing hath ever been more dangerous to the Church of God than greatness of parts unsanctified and unallaid with the love of truth, and the Grace of Christ. Secondly, b envie against the paines and estimation of those that are faithful. This was one of the originalls of *Arrius* his cursed heresie, his envie against *Alexander* the good bishop of Alexandria, as *Theodoret* reports. Thirdly, impatiencie of the spiritualnes and simplicitie of the holy Scriptures, which is ever joyned with the predominancie of some carnall lust, whereby the conscience is notoriously wasted or defiled. He that hath once put away a good conscience, and doth not desire truth in order and respect to that, that thereby his conscience may be lightened, purified, and kept even towards God, will without much adoe make shipwreck of his faith, and change the truth for any thriving error. And this impatiencie of the Spirit of truth in the Scriptures, is that which caused \* hereticks of old to reject some parts, and to adde more to the Canon of sacred Scriptures, and in these dayes to super-adde traditions and apocryphall accessions thereunto; and in those that are pure and on all sides confessed to use such licentious and carnall glosses, as may hale the Scripture to the countenancing and conformitie of their lusts and prejudices rather than to the rectifying of their own hearts by the Rule of Christ.

Secondly, men preach themselves when they make themselves the Object of their preaching, when they preach selfe dependencie and selfe-concurrence, making themselves as it were, joynt-saviours with Christ, such

was

was the preaching of *Simon Magus*, who gave out that himself was some great one, even the great Power of God. Of *Montanus* and his Schollars, who preached him for the Comforter that was promised. Of *Pelagius* and his associates, who though they did acknowledge the Name of Grace, to decline envie, and avoyd the curse of the great Councell of Carthage, yet still they did but shelter their proud heresies under equivocations and ambiguities. Of the *Massilienses*, in the times of *Prosper* and *Hilarie*, and some ancient School-men touching pre-existent congruities for the preparations of Grace, and co-existent concurrences with the Spirit for the production of Grace. Of the Papists in their doctrines of indulgences, authoritative absolution, merits of good workes, justification, and other like, which doe all in effect out-face and give the lye unto the Apostle, when he calleth Christ an able or sufficient Saviour.

Thirdly, men preach themselves when they make themselves the end of their preaching, when they preach their own parts, passions, and desires, and seek not the Lord; when \* out of envie, or covetousness, or ambition, or any other servile or indirect affection, men shall prevaricate in the Lords Message, and make the Truth of God serve their own turnes. When men shall stand upon Gods holy mount as on a theater, to act their own parts, and as on a step to their own advancement; when the truth of God, and the death of Christ, and the Kingdom of Heaven, and the fire of Hell, and the souls of men, and the salvation of the world shall be made basely servicable and contributory to the boundless pride of an Atheisticall *Diotrephes*. Such as these were they, who in the times of *Constantine* the Emperour, poisoned the world with *Arrianisme*; and in the times of *Saint Cyprian*, provoked persecutions against the Church; and in the times of *Israel* ensnared the ten Tribes

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*Gratia vocabu-  
lo frangens in-  
vidiam, offen-  
sionemq; decli-  
nans, Aug. de  
Gra. Christi l. 1.  
c. 37. & Epist  
105.*

Heb. 7. 25.

\* Jer. 10. 21.  
Phil. 1. 16.  
Ezek. 34. 23.  
Esa. 56. 11.  
Mic. 3. 5.  
2 Pet. 2. 14. 15.  
Jud. v. 11.  
3 Ioh. v. 9.  
Amos 7. 12, 13.

*Sulpit Sever.  
lib. 2.*

vill Corr. de l'aple.

## VERSE

1101. 5. 1. 9. 7.  
8.

Jer. 23. 28. 29.

till they were utterly destroyed, and blinded the two Tribes, till they were led away captive by the Babylonians: so horrid are the consequences of taking away the Gospel of Christ from him, and making it the Rod not of his strength, but of our own pride or passion. Wee must therefore always remember that the Gospel is Christs own, and that will encourage us to speak it as we ought to speak.

First, with authoritie and boldness, without silence or connivence at the sinnes of men. Though in our private and personall relations we are to shew all modestie, humilitie, and lowliness of carriage towards all men, yet in our masters businesses, we must not respect the persons, nor be daunted at the faces of men. *Paul* a prisoner was not afraid to preach of righteousness and temperance, and judgment to come, before a corrupt and lascivious Prince, though it made him tremble:

Matth. 13. 52.  
1 Cor. 3. 10.

Matth. 22. 22.  
46.

2 Cor. 6. 3.

Jud. v. 22. 23.

Secondly, with wisdom; as a Scribe instructed to the Kingdom of Heaven. This was *Saint Pauls* care to work as a wise master-builder. When Christs enemies watched him to pick something out of his mouth, whereby they might accuse him; wee find so much depth of wisdom in the answers and behaviours of Christ, as utterly disappointed them of their expectations; and strook them with such amazement, that they never durst aske him questions more: So should wee endeavour to behave ourselves in such manner, as that our ministerie may not be blamed, nor the truth of God exposed to censure or disadvantages: for sacred truths may bee sometimes either so unseasonably, or so indigestedly, and uncoherently delivered, as may rather open than stop the mouthes of gain-sayers, and sooner discredit the truth than convert the adversary. The Apostle saith, that we are to *make a difference, to save some with compassion, others with feare.* This is to speak a word in due season, and as our Saviour did, *to speak as men are able to bear;*

to



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to press the word upon the conscience with such seasonable, and sutable enforcements as may be most likely to convince those judgments, and to allure those affections which we have to doe withall. It is not knowledge in the generall, but the right use thereof, and wise application unto particulars which winneth soules. *The tongue of the wise useth knowledge aright.* This is that heavenly Craft, wherewith the Apostle caught the Corinthians as it were *by guile*: such Art hee useth towards the Philosophers of Athens, not exasperating men who were heady and confident in their own rules, but seeming rather to make up the defects which themselves in the inscription of their Altar confessed, and to reveale that very God unto them, whom they worshipped, but did not know. Therefore we finde him there honouring their own learning, and out of that disputing for a resurrection, and against idolatrie, to shew that Christian Religion was no way against that learning or rectified reason which they seemed to profess. The like art hee used towards King *Agrippa*, first presuming of his knowledge and credit which he gave to the Prophets, and then meeting and setting on his inclinable disposition to embrace the Gospel; like the wisdom of the servants of *Benhadad* unto *Ahab*, *They did diligently observe whether any thing would come from him, and did hastily catch it; and they said, Thy Brother Benhadad.* And the like wisdom hee used every where, he denied himself his own libertie, and made himself a servant unto all; to the Jew as a Jew, to the Greek as a Greek, to the weak as weak, and all things to all, that by all meanes he might save some, and so further the Gospel. One while he used Circumcision, that he might thereby gain the weak Jewes; another while he forbad Circumcision, that he might not misguide the converted Gentiles, nor give place by subjection unto false brethren. *Who is weak, saith he, and I am not weak? who is offended, and I burn*

Prov. 11. 30.  
Prov. 15. 2.  
2 Cor. 12. 16.  
Act. 17. 23. 28.

Act. 26. 2. 3.  
27. 29.

1 King. 20. 33.

1 Cor. 9. 19. 23

2 Cor. 11. 29.

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Eadem omni-  
bus debetur  
charitas non  
eademque diuina,  
Cyc. Aug. de  
Catech. Rudib.  
cap. 15.

burn not? His care of mens soules made him take upon him every mans affection, and accommodate himself unto every mans temper; that he might not offend the weak, nor exasperate the mightie, nor dishearten the beginne, nor affright those which were without, from comming in, but be All unto All for their salvation. The same love is due unto all but the same method of cure is not requisite for all: With some, Love travelleth in pain; with others, it rejoyceeth in hope; some it laboureth to edifie, and others it feareth to offend; unto the weak it stoopeth, unto the strong it raiseth it self; to some it is compassionate, to others severe; to none an enemy, to all a Mother. But all this it doth, *non mentiendo sed compatiendo*; not by belying the truth, but by pitying the sinner. It is not the wisdom of the flesh, nor to be learned of men; the Scripture alone is able to make the man of God wise unto the work of Salvation.

Jam. 3. 13. 17.

Math. 11. 29.  
21. 5.

Luke 9. 55.

Gal. 6. 1.

2 Tim. 2. 25.

Thirdly, with meekness, for that is the Child of Wisdom: *Who is a wise man*, saith Saint James, *let him shew out of a good conversation his works, meekness and lowliness with meekness of wisdom*; and again, *The wisdom which is from above, is pure, peaceable, gentle, easie to be intreated, full of mercie*. The Gospel is Christs Gospel, & it must be preached with Christs spirit, which was very meek and lowly. When the Disciples would have called for fire from Heaven upon the Samaritanes, for their indignitie done unto Christ, he rebuked them in a milde and compassionate manner. *To know not what spirit ye are of*. A right Evangelicall spirit is ever a meek and a mercifull spirit. *If a man* (saith the Apostle) *be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness*; and again, *in meekness*, saith the Apostle, *instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth*.

Lastly with faithfulness, in as much as the Gospel is none

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none of ours, but Christs whole servants and stewards we are: Christ was faithfull, though hee were a Son over his owne house, and therefore might in reason have assumed the more liberty to doe his owne will: much more doth it become us who are but his Officers, to be faithfull too, not to dissemble any thing which the estate and exigence of those souls committed to our charge shall require us to speake, not to adde, diminish, or deviate from our commission, preaching one Gospell in one place, and another in another; but to deliver onely the Counsell of God, and to watch over the souls of men, as they that must give an account.

Again, since the Gospell is Christs owne Power, we must all learne from thence two duties: first, to receive it as from him with the affections of subjects which have been bought by him, that is, first in hearing of the word to expect principally his voyce, and to seek him speaking from heaven: This is the nature of Christs sheep, to turne away their eares from the voyce of strangers, and so heare him. Two things principally there are which discover the voice of Christ in the ministerie of the word. First, it is a spirituall and heavenly doctrine, full of purity, righteousness, and peace, touching the soul, with a kind of secret and magneticall vertue, whereby the thoughts, affections, conscience, and conversation are turned from their earthly center, and drawne up unto him as Eagles to a carcasse. Secondly, it is a powerfull, an edged, a piercing doctrine. If the word thou hearest speak unto thy conscience, if it search thy heart, if it discover thy lusts, if it make thy spirit burne within thee, if it cast thee upon thy face, and convince and judge thee for thy transgressions, if it bind up thy sores, and cleanse away thy corruptions, then it is certainly Christs word, and then it must be received with such affections as become the word of Christ.

First, with Faith: if we confesse with flesh and blood, we shall be apt ever to cavill against the truth; For hee

S

that

Heb. 3. 2.

1 Cor. 4. 2.

2 Tim. 2. 2.

Deut. 4. 2.

Gal. 1. 6.

Act. 20. 27.

Heb. 13. 17.

Ioh. 10. 4, 5, 27

Iohn. 3. 12.

Iam. 3. 17.

Heb. 4. 12.



## VERSE 27

Ioh 12.48.

Rom. 8.7.

Heb 12.3.

Act. 13.45.

Act. 28.23.

1 Ioh. 1.1,2.

G. 1.1,2.

Marth. 5.22.

Ioh. 4.21.

2 Cor. 1.24.

1 Pet. 5.3.

Heb. 4.2.

1 Theff. 2.13.

Eph. 4.12.

Esa. 55.11.

that rejecteth Christ, doth never receive his word: and a fleshly heart cannot submit unto a heavenly Doctrine: Christ and his Apostles did every where endure the contradiction of sinners. But yet hee claimeth this honour over the consciences of men to over-rule their assents against all the quills, and sophistical reasonings of the flesh. The Apostles themselves preached nothing but either by immediate commission from him, or out of the Law and the Prophets. But his usuall forme was, *Verily I say unto you*, noting, that hee onely was unto the Church the Author and fountaine of all heavenly Doctrine, that unto him onely belongeth that authoritative and infallible Spirit which can command the subscription and assent of the conscience, that hee onely can say with boldnesse to the soul, as hee did to the Samaritan woman, *Believe mee*. And that therefore no authority either of men, or Churches, either Episcopall, Papall, or Synodicall can without open sacrilege usurpe power to over-rule the faith of men, or impose any immediate and Doctrinall necessity upon the conscience in any points which are not ultimately and distinctly resolv'd into the evident authority of Christ in his word. *S. Paul* himself durst not assume Dominion over the faith of men; nor *S. Peter* neither suffer any Elders (amongst whom hee reckoneth himself as an Elder also) *exautoratus* to over-rule, or prescribe unto the heritage of God. It is onely Christs word which the hearts of men must stoop and attend unto, and which they must mingle with faith, that it may bee profitable unto them, that is, they must let it into their hearts with this assurance, that it is not the breath of a man, but the message of Christ, who is true in all his threatnings, and faithfull in all his promises, and pure in all his precepts, that hee sendeth this ministerie abroad for the perfection of the Saints, & the edification of his Church, and therefore if they bee not hereby cleansed, and built up in his body, they doe

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as much as in them lieth, make void the holy ordinance of God, which yet must never returne in vaine. The word of God doth effectually worke onely in those that beleewe. It worketh in hypocrites, and wicked hearers, (according to the measure of that imperfect faith which they have) but it worketh not effectually, that is, it doth not consume nor accomplish any perfect work but onely in those that beleewe; in the rest it proves but an abortion, and withers in the blade.

Secondly, with love, and readinesse of minde, without despising or rejecting it. No man can bee saved who doth not receive the truth in love, who doth not receive it (as the primitive Saints did) with gladnesse, and readinesse of minde, as Eli, though from the hand of Samuel a Child; as David, though from the hand of Abigail a woman; as the Galatians, though from the hand of Paul, an infirme and persecuted Apostle. For herein is our homage to Christ the more apparent, when we suffer a little child to lead us.

Thirdly, with meeknesse and submission of heart, reverencing and yeelding unto it in all things. Wrestling, shifting, evading, perverting the word is as great an indignity unto Christ, as altering, interlining, or racing a patent which the King hath drawn with his owne royall hand, is an offence against him. Patience and effectuell obedience even in affliction, is an argument that a man esteemes the word to bee indeed Gods owne word, and so receives it. Hee onely who putteth off the old man, the corrupt deceitfull lusts of his former conversation, and is renewed in the Spirit of his minde, is the man that hath heard, and been taught by Christ, that hath received the Truth in him.

Again, in as much as the Gospell is the Rod of Christs owne strength, or the instrument of his arme (who hath beleeyed our report, and to whom is the arme of the Lord revealed) and the instrument is no further operative or effe-

2 2 Thes. 2. 10.  
Act. 2. 41.  
Act. 17. 11.  
Act. 21. 17.  
1 Sam. 3. 18.  
1 Sam. 25. 33  
Gal. 4. 14.  
Esa. 11. 6.

b 1am 1. 21.  
Levit. 26. 2.  
Act. 10. 33.  
1 Thes. 2. 13. 14  
Eph. 4. 20-22.

Esa. 53. 1.

V. 15. 2.

effectuall then according to the measure of that impres-  
sed vertue which it receiveth from the superior cause :  
therefore wee should lesens alwayes to repaire unto  
Christ for the successe of his word. For he onely is the  
teacher of mens hearts, and the author of their faith.  
To him onely it belongeth to call men out of their graves,  
and to quicken whom hee will. We have nothing but the  
ministerie, he keepeth the power in his own hands, that  
men might learne to waite upon him, and to have to doe  
with him, who onely can send a blessing with his word,  
and teach his people to profit thereby.

Another ground of the power of the word is, that it is  
*sent from God. The Lord shall send forth the Rod of thy  
Strength.* From which particular likewise wee may note  
some usefull observations, as;

First, that Gods appointment and ordination is that  
which gives being, life, majesty, and successe to his owne  
word, authority, boldnesse, and protection to his ser-  
vants. When hee sendeth his word hee will make it pro-  
sper. When *Moses* disputed against his going down into  
Egypt to deliver his brethren, sometimes alleaging his  
owne unfitness and infirmity, sometimes the unbeliefe  
of the people, this was still the warrant with which God  
encouraged him, *I will bee with thee, I have sent thee, dee  
not I make mans mouth? I will bee with thy mouth and  
teach thee what thou shalt say.* I was no Prophet, neither  
was I a Prophets Son (saith *Amos*) but I was an heards-  
man & a gatherer of sycamore fruit: And the Lord took  
me as I followed the flock and said unto mee, *Go, prophesie  
unto my people Israel.* And this made him peremptory in  
his office to prophesie against the idolatry of the Kings  
Court, and against the flattery of the Priest of Bethel.  
And this made the Apostles bold though otherwise un-  
learned and ignorant men, to stand against the learned  
councill of Priests and Doctors of the Law, *wee ought to  
obey God rather than men.* Vpon which, *Grave* was the  
advice

Esa. 55. 11,  
Exod. 3. 4.

Amos. 7. 14, 15.

Act. 4. 13, 29  
35, 36.



# The Gospel sent by God.

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advice of Gamaliel; If this counsell or work be of men, it will come to nought; But if it be of God ye cannot overthrow it, lest haply ye be found to fight against God. For to withstand the power or progress of the Gospel, is to set a mans face against God himself.

Secondly, in as much as the Gospel is sent forth by God, that is, revealed and published out of Zion, we may observe, That Evangelicall Learning came not into the World by humane discovery or observation, but it is utterly above the compass of all reason or naturall disquisition, neither men nor Angels ever knew it but by divine revelation. And therefore the Apostle every where calleth it a *Mystery*, a *great and a hidden Mystery*, which was kept secret since the World began. There is a *Naturall Theologie*, without the Word, gathered out of the workes of God, out of the resolution of causes and effects into their first Originals, and out of the Law of nature written in the heart. But there is no *naturall Christianity*. Nature is so far from finding it out by her own inquiries, that she cannot yield unto it when it is revealed, without a Spirit of Faith to assist it. The Jewes stumbled at it as dishonourable to their Law, and the Gentiles derided it, as absurd in their Philosophy; It was a *Hidden and secret wisdom*; the execution and publication whereof was committed onely to *CHRIST*. In God it was an *Eternall Gospel*, for Christ was a Lamb slain from before the foundation of the world, namely in the pre-terminate counsell and decree of his Father; but revealed it was not till the dispensation of the *fullness of time*, wherein he gathered together in one all things in Christ. The purpose and ordination of it was eternall, but the preaching and manifestation of it reserved until the time of Christs solemn inauguration into his Kingdom, and of the obstinacy of the Jewes, upon whose defection the Gentiles were called in.

Which might teach us to adore the unsearchableness

Rom. 16. 25.  
1. Cor. 2. 7. 9.  
Rom. 1. 20.  
2. 14. 15.

Rev. 14. 16.  
1 Pet. 1. 20.  
1 Cor. 2. 7. 10.  
Eph. 19. 10.  
Eph. 3. 9. 11.

Act 14. 16. 17.  
30.

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John 17. 3.

Esaï. 53. 11.

1. Cor. 2. 14.

John. 1. 5.

Exod. 4. 22.

Psal. 147. 20.  
Vide Cameron-  
de Eccl. p. 81.

Deut. 7. 6. 7.

Deut. 9. 6.

Josh. 14. 23.

of Gods judgements unto former ages of the world, whom he suffered to walke in their own wayes, and to live in times of utter ignorance, destitute of any knowledge of the Gospel, or of any naturall parts, or abilities to find it out. For if these things be true: First, that without the Knowledge of Christ there is no salvation; *This is eternall life to know thee, and him whom thou hast sent, Iesus Christ; by his knowledge shall my righteous servants justifie many*: Secondly, that Christ cannot be known by natural, but Evangelicall and revealed light: *The natural man cannot know the things of the Spirit of God, because they are spiritually discerned. The light shined in darkness, and the darkness was so thick and fixed, that it did not let in the light nor apprehend it.* Thirdly, that this light was at the first sent onely unto the Jewes, as to the first born people; (excepting onely some particular extraordinary dispensations and priviledges to some few first-fruits and preludes of the Gentiles.) *He shewed his Word unto Jacob, his Statutes and his judgements unto Israel. He hath not dealt so with any nation. He hath not afforded the meanes of salvation ordinarily unto any other people; the world by wisdom knew him not. Fourthly, that this severall dispensation toward one another, the giving of saving knowledge to one people, and with-holding it from others, was not grounded upon any preceding differences and dispositions thereunto in the people, but onely in the Love of God. The Lord thy God hath chosen thee to be a speciall people unto himselfe, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choole you, because you were more in number than any people (for ye were the fewest of all people) But because the Lord loved you, &c. The Lord thy God giveth thee not this good land to possess it for thy righteousness, for you are a stiffe-necked people. Your fathers dwelt on the other side of the flood in the old time, and they served other gods. There*

# The Gospel sent by God.

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There was no difference between them and the Gentiles from whom I gathered them. Fifthly, that the Gospel was hidden from others *in God*, his own will and counsell was the cause of it. He forbad men to go into the Cities of the Gentiles, neither were they to go unto them without a speciall gift, and commission. The same *Beneplacitum* was the reason of revealing it to some, and of hiding it from others; *Even so, O Father, for so it seemed good in thy sight.* If all these particulars be true, needs must we both admire the inscrutableness of Gods judgments towards the Gentiles of old, for no humane presumptions are a fit measure for the wayes and severities of God towards sinners. And also everlastingly adore his compassions towards us, whom he hath reserved for these times of light, and, out of the alone unsearchable riches of his grace, hath together with principalities and powers in heavenly places, made us to see what is the fellowship of that great mystery which from the beginning of the world was hidden in himselfe.

Thirdly, in that the Lord doth send forth the Gospel of Christ out of *Sion* into the world, we may further observe that the Gospel is a Message, and an invitation from heaven unto men. For, for that end was it sent, that thereby men might be invited and perswaded to salvation. The Lord sendeth his Son up and down, carrieth him from place to place; he is set forth before mens eyes, he comes and stands, and calls, and knockes at their doores, and beseecheth them to be reconciled. He setteth his Word before us, at our doores, and in our mouthes and eares. He hath not erected any standing Sanctuary or City of refuge for men to flee for their salvations unto, but hath appointed Ambassadors, to carry this treasure unto mens houses where he inviteth them, and intreateth them, and requireth them, and commandeth them, and compelleth them to come in to his feast of mercy. And this must needs be *an unsearchable*

Ephes. 3. 9.  
Math. 10. 5.  
Eph. 3. 7. 8.  
Match. 11.  
25. 26.  
Eph. 3. 9. 11.  
Rom. 11. 33.

Gal. 3. 1.  
Col 1. 6.  
Revel. 3. 20.  
Jer. 26. 4.  
Deut. 30. 19  
Rom. 10. 8.  
2 Cor. 5. 20.  
Math. 11. 28.  
Mic 6. 8.  
1 John 3. 23.  
Luke 14. 23.



VERSE 21

riches of grace, for mercy, pardon, preferment, life, salvation, to go a begging and sue for acceptance, and very unsearchable likewise must needs be the love of sin, and madness of folly in wicked men, to trample upon such pearles, and to neglect so great salvation when it is rendered unto them. On what a heavie charge will it be for men at the last day, to have the mercy of God, the humility of Christ, the entreaties of the Spirit, the proclamations of pardon, the approaches of salvation, the dayes, the yeares, the ages of peace, the Ministers of the Word, the Book of God, the great Mystery of Godliness, to rise up in judgment, and to testifie against their soules?

Heb. 5. 4.

Gal. 1. 12.

Lastly, in that the Gospel is sent from God, the Dispensers thereof must look unto their Mission, and not intrude upon so sacred a business before they are thereunto called by God. Now this call is two-fold; *Extraordinary*, by immediate instinct, and revelation from God, which is ever accompanied with immediate and infused gifts (of this we do not now speak,) and *Ordinary*, by imposition of hands, and Ecclesiasticall designation. Whereunto there are to concur three things. First, an Act of Gods providence casting a man upon such a course of studies, and fashioning his mind unto such affections towards learning, and disposing of him in such Schooles and Colleges of the Prophets as are congruous preparations and were appointed for nurseries and seminaries of Gods Church. It is true, many things fall under Gods providence, which are not within his allowance, and therefore it is no sufficient argument to conclude Gods consent or commission in this office, because his wisdom hath cast me upon a collegiate education. But, when therewithall, he in whose hands the hearts of all men are as clay or wax, to be moulded into such shapes as the counsell of his will shall order, hath headed the desires of my heart to serve him in his Church, and hath set the strongest delight of my minde upon those kindes of learning

learning which are unto that Service most proper and  
conducant; when measuring either the good will of my  
heart; or the appliableness of my parts, by this, and  
other professions of learning, I can clearly conclude that  
that measure and proportion which the Lord hath given  
me is more suitable to this, than other learned cal-  
lings: I suppose, other qualifications herewith concur-  
ring, a man may safely from thence conclude, that God,  
who will have every man live in some profitable calling,  
doth not onely by his providence permit, but by his *secret*  
*direction* lead him unto that service, whereunto the mea-  
sure of gifts which he hath conferred upon him are most  
suitable and proper. And therefore secondly, there is to  
be respected in this *Ordinary mission*, the meer qualificati-  
on of the Person, who shall be ordained unto this Mini-  
stery. For if no Prince will send a mechanick from his  
loom; or his sheers, in an honourable Embassage to some  
other forreign Prince, shall we think that the Lord will  
send forth stupid and unprepared Instruments about so  
great a work as the perfecting of the Saints, and Edifica-  
tion of the Church? It is registred for the perpetual dis-  
honour of that wicked King *Jerobam* (who made no o-  
ther use of any Religion but as a secondary by thing, to  
be the supplement of policy,) *that he made of the lowest of*  
*the People*, those who were really such as the Apostles  
were safely esteemed to be, the scum and off-scouring of  
men, to be Priests unto the Lord. Now the Qualities  
more directly & essentially belonging unto this Office are  
these two, *Fidelity* and *Ability*. The thing saith the Apo-  
tle, which thou hast heard of amongst many witnesses,  
*the same commits them to faithfull men, who shall be able to*  
*teach others also.*

We are stewards of no meaner a gift than the Grace  
of Gods and *Wisdom* of God; that grace which by Saint  
Peter is called *τὸ κρυπτόν* a manifold Grace; and that wis-  
dom which by Saint Paul is called *ἀνυστάς* the  
manifold

1 King. 12. 31

2. Tim. 2. 2

1 Pet. 4. 10

Ephes. 3. 10

VERSE 27

I Cor. 4. 2

a Luke. 4. 16.

31.

b Acts 17. 2. 18.

4.

Ε Τῇ τῷ ἡλίου  
 λεγομένην ἡμέ-  
 ραν πάντων κτῆ  
 πόλεως ἡ ἀρχαῖς  
 μαρτύρων ἐπὶ τὸ  
 αὐτὸ συνελθί-  
 σθαι νῦν). ἔτα  
 παυσανδρὸν τὸ  
 ἀναμνησκον-  
 τας, ὃ ὡς ὁ  
 διὰ λόγου πλὴν  
 γενομένης καὶ  
 ὡς κλησιν τῶ  
 ἑλ γὰρ τῶ  
 των μιμήσεως  
 ποιεῖται.  
 Iustin. Martyr.  
 Apol. 2. Tert.  
 Apol. c. 3. 9.

manifest wisdom of God. We are the depositaries and dispensers of the most pretious treasures which were ever opened to the sons of men, the incorruptible and pretious blond of Christ, the exceeding great and pretious promises of the Gospel, the Word of the Grace of God and of the unsearchable riches of Christ. Now it is required of stewards, that a man be found faithfull, that he defraud not Christ of his purchase, which is the soules of men, nor men of their price and priviledge, which is the blond of Christ; that he neither favour the sins of men, nor dissemble the truth of God; that he watch, because he is a seer; that he speak, because he is an oracle; that he feed, because he is a shepheard; that he labour, because he is a husbandman; that he be tender, because he is a mother; that he be carefull, because he is a father; that he be faithfull, because he is a servant to God and his Church; in one word, that he be instant in season and out of season, to exhort, rebuke, instruct, to do the work of an Evangelist, to accomplish and make full proof of his Ministry, because he hath an account to make, because he hath the presence of Christ to assist him, the promises of Christ to reward him, the example of Christ, his Apostles, Prophets, Evangelists, Bishops and Martyrs of the purest time, who have now their palmes in their hands, to encourage him. (a) It was Christs custome to enter into their Synagogues on the Sabbath dayes, and to reade and expound the Scriptures to the people, (b) It was Saint Pauls manner to reason in the Synagogues, and to open the Scriptures on the Sabbath-dayes, (c) Upon Sunday, saith Iustin Martyr, All the Christians that are in the Cities or Countries about meet together, and after some Commentaries of the Apostles, and writings of the Prophets have been read, the Senior, or Prefident doth by a Sermon exhort the people, and admonish them to the imitation and practice of those divine Truths which they had heard read unto them,

And



(d) And Saint *Austin* telleth us of *Ambrose*, that he heard him rightly handling the Word of God unto the people every Lords day. Yea, it should seem by the Homilies of Saint *Chrysostome*, that he did oftentimes preach daily unto the people, and therefore we frequently meet with his *sermons*, yesterday this and this I taught you. (e) And *Origen* intimateth this frequency of expounding the Scriptures in his time: if, saith he, you come frequently unto the Church of God, and there attend unto the sacred Scriptures, and to the explication of those heavenly commandments, thy soul will be strengthened, as thy body with food. And (f) our Church in her Ecclesiasticall constitutions hath provided for the continuance of so faithful and pious a custome, injoyning every allowed Preacher to have a Sermon every Sunday in the yeer, and in the afternoon besides to spend half an hour in catechizing the younger and ruder sort in the Principles of Christian Religion. The neglect of which most necessary duty no man can more bewail, nor more urge the necessity thereof, than those who looking abroad into the world have experience of more thicke and palpable darkness in the mindes of men, concerning those absolutely necessary Doctrines of the passion, merits, and redemption of Christ, and of faith in them, than men who have not with their own eyes observed it, can almost beleieve. And that too in such places where Sermons have been very frequently preached. I will close this point with the assertion and profession of holy *Austin*. (g) Nothing saith he, is in this life more pleasant and easie than the life of a Bishop or Minister, if it be perfunctorily and flatteringly executed: but then, in Gods sight, *Nihil turpius, miserius, damnabilius*; and it was his profession, (h) that he was never absent from his Episcopall service and attendance upon any licentious and assumed liberty, but onely upon some other necessary service of the Church.

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d Eum in populo verbum veritatis recte tractantem omni die Dominico audiebam. Aug. conf. lib. 6. c. 3.  
e Si ad Ecclesiam frequenter venias, aurem divinis literis admoveas, explanationem mandatorum cœlestium capias, sicut cibis caro, ita spiritus verbis divinis convalescet, Orig. Hom. 9. in Levit.  
f Canon 45. 59.  
g Nihil in hac vita letius aut hominibus acceptabilius, Episcopi, aut presbyteri aut Diaconi officio si perfunctorie atque adulatorie res agatur, Greg. Aug. E. 148  
h Illud, non erit dilectio vestra, nunquam me absentem fuisse licentia libertate, sed necessaria servitute, Aug. Epist. 138.

Touching



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sufficiently admire, nor detest the saucinesse of those bold intruders, who when they have themselves need to bee taught what are the first Principles of the Oracles of God, become teachers of the ignorant before themselves have been Disciples of the learned, and, before either maturity of years, or any severe progresse of studies have prepared them, boldly leape, some from their manuell trades, many from their grammar and logick rudiments, into this sacred and dreadfull office, unto which heretofore the most learned and pious men have trembled to approach. To these men I can give no better advice than that which Tully once gave unto *Aristoxenus* a musitian, who would needs venture upon Philosophicall difficulties, and out of the principles of his art determine the nature of an human soul, *Hac magistro relinquat Aristoteli, canere ipse doceat.* Let them spend their time in the worke which best befits them, and leave great matters unto abler men.

Thirdly and lastly, unto this call is requisite the \* *imposition of hands*, and the authoritative act of the Church ordaining and setting apart, and deriving actuall power upon such men, of whose fidelity and ability they have sufficient evidence (for *hands are not to bee laid suddenly on any man*) to preach the word, and to administer the Sacraments, and to doe all those ministeriall acts, upon which the edification of the people of Christ doth depend. I have now done with the first of Christs regalities in the Text, which was the *Scepter of his Kingdome*.

Now to speake a word of the second, which is *Solium*, the *Throne of his Kingdome*. The Lord shall send the Rod of thy strength *out of Zion*. Which notes unto us: First, that the Church of the Jewes was the chiefe originall, Metropolitan Church of all other. Therefore our Saviour chargeth his Disciples to *Tarry in the City of Ierusalem*, till they should bee indued with power from on high.

*Docent Scripturas quas non intelligunt, prius imperitorum magistri, quam Doctorum discipuli, &c. Hieron. Ep. 8 ad Demetriad. Apol. ad Damian: & Ic. 3. Epistol. Ep. ad Pauli. 1. 17.*

\* *Hi sunt qui se uliro apud te merarios conuenos sine diuina dispositione praeficiunt, qui se praepositos sine ulla Ordinationis lege constituunt, qui nemine Episcopatum dante Episcopi sibi nomen assumunt. Cyprian. de unitat. Ecclesiae.*

Luk. 24:49.



## VERSE 2.

Rom. 3. 18.

Rom. 9. 4.

a Ier. 31. 9.

b Iam 1. 18.

c Matth. 8. 12.

d Eph. 2. 12.

e Matth. 15. 26.

f Gal. 4. 26. 6. 16.

Rom. 2. 29.

Heb. 12. 22.

g Rom. 15. 8.

h Matth. 15. 24.

i Matth. 10. 5. 6.

k Rom. 11. 11.

12. 13. 30.

l 1 Thess. 2. 14.

m Act. 15. 2. 22.

n Rom. 15. 27.

o Rom. 11. 25.

26.

high. The Apostle saith that they had the advantage or precedence and excellencie above other people; because unto them were committed the Oracles of God. To them did pertain the Adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises. Of them was Christ after the flesh. All the Fathers, Patriarchs, Prophets, Apostles, and writers of the holy Scriptures were of them. There is no Church can shew such Priviledges, nor produce such authentique records for her precedency, as the Church of the Jewes. Therefore they are called by an excellency Gods<sup>a</sup> first-borne, and b the first fruits of the creatures, they are called The<sup>c</sup> Children of the Kingdome, whereas others were at first d Dogs, and e strangers. Their f Titles, Sion, Hiernusalem, Israel, are used as proper names to expresse the whole Church of God by, though amongst the Gentiles. Christ Iesus, though hee came as a Savior unto All, yet hee was sent to bee a Prophet and a Preacher onely unto them. Therefore the Apostle calleth him g the Minister of the Circumcision, that is, of the Jewes, and hee saith, h I am not sent but to the lost sheepe of the house of Israel. And when hee gave his Apostles their first commission, i he sent them onely into the Cities of the Jewes; the k Gentiles were incorporated into them, were brought in upon their rejection, and refusal of the Gospell, l tooke the Christians of Iudea for their pattern in their profession; from m that Church were Rules and constitutions sent abroad into other Churches, as binding and necessary things. To n that Church the Churches of the Gentiles were debtors, as having been made partakers of their spirituall things; and though they bee now a rejected people, yet o when the fulnesse of the Gentiles is come in, Israel shall be gathered againe and made a glorious Church. And in the meane time their dispersion tended unto the conversion of the Gentiles. For though they were enemies to the faith of Christians, yet

yet they did beare witness unto those Scriptures, one of which the Christians did prove their faith. And there is no greater evidence in a cause than the affirmative testimony of that man who is an enemy to the cause. If the Church of Rome had such evidences as these out of the booke of God, to prove their usurped primacie by, how proud and intolerable would they be in boasting thereof, and obtruding it unto others, who are now so confident upon farre slenderer grounds?

And from hence we may learne to take heed of the sins of that people, which were principally the rejecting of the corner stone, and the putting off the Gospell of Christ away from them, as every obstinate & unbelieving sinner doth from himselfe. This is that which hath made them of all nations the most hated, and the most forsaken, and hath brought wrath to the uttermost upon them, because when Christ came unto his owne, they received him not. *Because of unbelieve they were braken off,* saith the Apostle, *and thou standest by faith; be not high-minded, but feare; for if God spared not the naturall branches, take heed lest he also spare not thee.* And we should likewise learne to pray for the fulnesse of the Gentiles, and for the restoring of this people unto their honour and originall priviledges againe; for we are their debtors; we entred upon the promises which were made to them, and therefore good reason we have to doe for them now as they did for us before: *We have a little sister, or rather an elder sister, and shee hath no brest;* the oracles and ordinances of God are taken from her; *What shall wee doe for our sister in the day when shee shall be spoken for?* Cant. 8.8.

Secondly, this notes unto us the calling of the Gentiles into the fellowship of the same mystery which was first preached unto the Jewes, that they might be the daughters of this mother Church, that they may take hold of the skirt of the Jew, and say, We will go with you, for

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*Magnum est quod Deus praestitit Ecclesia sua ubique diffusa, ut Gens Iudaea, merito debellata & dispersa per terras, ne à nobis haec composita putarentur codices Prophetarum nostrorum ubique portaret, & inimica fidei nostra testis fieret veritatis nostrae.* Aug. 10. 4. de consens. E. v. m. lib. 1. c. 26. & epist. 3. ad Volusianum.

Ezek. 16. 61.  
Zech. 8. 23.  
Esay. 2. 2, 3.

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for we have heard that God is with you. The Church of Ierusalem was set up as a beacon, or an ensigne, or a publike sanctuary to which the nations should flie, as doves to their windowes. Of this merciful purpose some evidences and declarations the Lord gave before in *Rahab*, *Iob*, *Ninive*, the Wise-men and others, who were the preludes and first fruits of the Gentiles unto God, and did after fully manifest the same in his unlimited commission to his Apostles, *Goe preach the Gospell unto every creature.*

And now alas, what were we that God should bring us hitherto? Saint *Paul* saith that we were filled with all *unrighteousnesse*; that we did neither understand God, nor seeke after him. All our faculties were full of sin, and the fulnesse of all sin was in us; we were ruled by no lawes but the course of the world, the Prince of the aire, and the lusts of the flesh, without God in this world, and without any hope for the world to come. Here vessels of lust and poyson, and fitted to be hereafter vessels of destruction and misery. We were no nation, a foolish people, a people that sought not, nor inquired after God; and yet his owne people hath he set by, and called us to the knowledge of his love and mercie in Christ. And that, not as many other Gentiles are called, who heare of him indeed, and worship him, but have his doctrine corrupted and overturned with heresie, and his worship defiled with superstition and idolatry; but hee hath for us purged his floore, and given unto us the wheat without the chaffe, he hath let the light of his glory to shine purely upon us onely in the face of Iesus Christ, without any humane supplements, or contributions. How should we praise him for it, and as wee have received Christ purely, so labour to walk worthily in him? How should we run to him that called us when we knew him not? How should we set forward, and call upon one another, that we may flie like doves in companies unto the windowes



dowes of the Church? How earnestly should we contend for this truth, the custody whereof he hath honored us withall? how should we renew our repentance, and remember our first workes, lest so excellent a privilege bee removed from us? There is no wrath that is *Wrath to the uttermost*, but that which depriveth a people of the Gospel, and taketh away their Candlestick from them.

Thirdly, it notes unto us the difference of the two Covenants, the *one out of Sinai*, and the *other out of Sion*. At first the Law proceeded out of Sinai, wherein though the end were merciful, yet the manner was terrible, and therefore the effect nothing but bondage; but after it was sent out of Sion with the Spirit of Grace and adoption, observed with cheerfulness and liberty, as by those that know God will spare them, as a man spareth his child that serveth him: for in my bond-slave I look to the perfection of the work, but in my son to the affection and disposition of the heart.

Lastly, it notes unto us, that the seat of saving Truth, the custody of the promises, and Gospel of salvation, doth still belong unto Sion, to the Church of God. Out (a) of the Church there is no Gospel, and therefore out of the Church there is no salvation. The (b) Apostle saith of children which are borne out of the Church, *that they are unclean*: unto the Church (above all congregations of men) belongeth this excellent privilege to be the Treasurer of the riches of Christ, and (c) *To hold forth the Word of life unto men*. In which sense the Apostle saith, (d) *that it is the pillar and the ground of Truth*; not that which giveth being to the Church, for the Law must not faile nor perish; nor that which giveth authoritie, imposeth a sense, canonizeth and maketh authenticall, is a judge or absolute determiner of the truth; for in that sense the (e) Church is held up by the Word, and not that by it, for (f) *The Church is built upon the foundation of the*

VERSE 2.

Heb. 12. 18, 22  
Gal. 4. 25, 26

*Quomodo potest esse cum Christo, qui cum sponsa Christi, atque in ejus Ecclesia non est?*

Cypri. 2. ep. 8.  
C. 1. 4. epist. 2.  
ad Anton. C. lib. de unitat. Eccl. Aug. 10. 1. de vera Relig. cap. 3.

b 1 Cor 7 14

c Phil. 2. 16.

d 1 Tim. 2 16

e ἡ δὲ ἐκκλησία ὡς τὸ θεμέλιον καὶ ὡς ὁ κτήριος  
Christ. hom. 11. in Tim.

f Eph. 2. 20

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VERSE 2.

<sup>1</sup> Rom. 3. 1  
Rom. 9. 4

<sup>h</sup> Revel. 1. 32.

<sup>i</sup> Reynol. Conf.  
with Hart. c. 8  
Divis 6.

<sup>k</sup> Eccles. 1. 2. 11

<sup>l</sup> Cameron. de  
Eccles. pag. 44

<sup>m</sup> Augult. in  
Proem. lib. de  
Doctrin. Christ.

<sup>n</sup> D. White in  
his Way to the  
Church, Sect.  
15.

<sup>o</sup> *Egi enim se-  
lebant leges, aut  
quandoque in as-  
incidi, &c. in lo-  
cis celeberrimis,  
ut à quolibet le-  
gerentur, propo-  
ni, Vid. Bisslon.  
ac. formul. 1. 2.  
p. 137. & lib. 3  
pag. 323. —*

Prophets and Apostles, namely, upon that fundamental doctrine which they have laid; But <sup>s</sup> the Church is the depositary of the Truth, that Orb out of which this glorious Light shines forth; unto it appertains the Covenants, and the giving of the Law, and the service of God, and the promises. Her office and her honor it is to be the <sup>h</sup> Candlestick which holdeth up the Word of Truth, to set to her seal unto the evidence and excellency thereof; <sup>i</sup> by her Ministry, authority, consent and countenance to conciliate respect thereunto in the minds of Aliens, and to confirm it in the minds of believers; <sup>k</sup> to fasten the nailes and points thereof, like masters of the Assemblies, under one principal Shepherd, which is Christ, in the hearts of men; not to dishonour it by their usurped Authority above it (for by that means all controversies of Religion are turned, not into contentions of doctrine, that that may be rested in which doth appear to have in it most intrinsecal majesty, spiritualnesse, and evidence; but into factions and emulations of men, that that sect may be rested in, who can with most impudence and ostentation arrogate an usurped authority to themselves) but by their willing submission thereunto to credit it in the affections of men, and to establish others in the love and obedience thereunto; for the Authority of the Church is not <sup>l</sup> *Antipraxis jurisdictionis*, an Authority of Jurisdiction above the Scriptures: but only *Authoritas muneris*, an authority of dispensation and of trust to proclaim, exhibite, present the truth of God unto the people, <sup>m</sup> to point to the Star, which is directed unto by the finger, but is seen by the evidence of its own light. <sup>n</sup> To hold forth, as a <sup>o</sup> Pillar, that Law, and Proclamation of Christ, the Contents whereof we discover out of it self. In one word, that place sheweth the duty of the Church to preserve knowledge, and to shew forth the truth of sacred Scriptures out of themselves; but not any infallibility in it selfe, or authority over

over others, to bind their Consciences to assent unto such expositions of Scripture, as derive not their evidence from the harmony and analogy of the Scriptures themselves, but onely from *Ipse dixit*, because the Church hath spoken it.

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To conclude this point, we are to note for the cleere understanding of the Office of the Church concerning the holy Scriptures: First, that some things therein are *Hard to be understood*, as Saint Peter speaks, either by reason of their allegorical and figurative expressions, as the visions of *Ezekiel, Daniel, Zachary, &c.* Or by reason of the obscure and strange connexion of one part with another, or of the dependance thereof upon foraine learning, or the like; but then we must note, that the knowledge of such things as these, are not of absolute necessity unto salvation; for though the perverting of hard places be damnable (as Saint Peter telleth us) yet that ignorance of them which groweth out of their own obscurity, and not out of our neglect, is not damnable. Secondly, somethings have evidence enough in the termes that expresse them, but yet are *Hard to be believed*, by reason of the supernatural quality of them. As when we say, That Christ was the Sonne of a Virgin, or that he died and rose againe, there is no difficulty in the sense of these things, it is easily understood what he that affirmeth them doth mean by them. All the difficulty is to bring the mind to give assent unto them. Thirdly, some things though easie in their sense, to be understood, and it may be easily likewise in their nature to be believed, are yet *Hard to be obeyed and practised*, as repentance, and forsaking of sin, &c. Now according unto these differences we may conceive of the Office and Power which the Church hath in matters of Holy Scripture.

Pet. 3. 16.

First, For hard places, in regard of the sense and meaning of the place, it is the duty of the Church to open them



## VERSE 2

<sup>a</sup> Necessè est eos qui scripturas edisserendo pertractant, etiam si recta atque unius fidei fuerint, varias parere in multorum locorum obscuritate sententias: quamvis nequaquam ipsa varietas ab ejusdem fidei unitate discordet; sicut etiam unum tractatur secundum eandem fidem aliter atque aliter eundem locum potest exponere, quia hoc ejus obscuritas patitur. Aug. Ep. 19

<sup>b</sup> Theodoret. de durand. Grac. affect. lib. 8. Cypr. serm. de Baptis. Christi. Aug. Ep. 3. ad Volus. Tom. 3 de doctrin. Christi 2. c. 9

them to Gods people with modesty and moderation; and <sup>a</sup> therein God alloweth the Learned a *Christian liberty*, with submission of their opinions alwayes to the *spirits of the Prophets*, so long as they do therein nothing contrary to the *Analogy of faith*, to the general peace and unity of the Church, to the rules of *charity, piety, loyalty, and sobriety*; to abound in their owne sense, and to declare for the further edifying of the Church, what they conceive to be in such difficult places principally intended. And further then this no Church nor person can go; for if unto any man or chair there were annexed an *infallible spirit*, enabling him to give such a cleer and indubitate exposition of all Holy Scriptures, as should leave no inevidence in the Text, nor hesitancy in the minds of men; how comes it to passe that hitherto so many difficulties remaine, wherein even our Adversaries amongst themselves do give severall conjectures and explications? and how can that man, to whom so excellent a gift of *infallibility* is bestowed, clear himself of envy, and abuse of the grace of God, who maketh not use thereof to expound the Scriptures, and to compose those differences thereabouts, which do so much perplex the world?

Secondly, For those places which in their meaning are easie to be understood, but in their excellent and high nature *hard to be believed* (as all Articles of faith and things of absolute necessity are in *their termes* <sup>b</sup> *perspicuous*, but in their heavenly nature *unevident unto humane reason*) the Office of the Church is not to bind mens Consciences to believe these truths upon her Authority; for we have not dominion over the faith of men, neither are we lords in Christs flock; and how shall any scrupulous mind, which is desirous to boult things to the branne, be secure of the power which the Church in this case arrogates, or have any certainty that this society of men must be believed in their Religion, who will allow

# The Church the seat of saving truth. 277

allow the same honour to no society of men but themselves? But in this case, the office of the Church is, both to labour by all good means to evidence the credibility of the things which are to be believ'd, to discover unto men those essential and intimate beauties of the Gospel; which to spiritual minds and hearts raised to such a proportionable pitch of capacity, as are futeable to the excellency of their natures, are apt to evidence and notifie themselves; and also to labour to take men off from dependance on their own reason or corrupted judgement, to worke in their heart an experience of the Spirit of grace, and an obedience to those holy Truths which they already assent unto; with which preparations and perswasions, the heart being possessed, will in due time come to observe more cleerly, by that spiritual eye, the evidence of those things which were at first so difficult. so then, the *Act of the Church is in matters of faith an act of introduction and guidance*; but that which begetteth the infallible and unquestionable assent of faith is that spirituall taste, relish, and experience of the Heavenly sweetness of divine doctrine, which, by the Ministry of the Church accompanied with the special concurrence of Almighty God therewithal, is wrought in the heart; for it is only the Spirit of God which writeth the Law in mens hearts, which searcheth the things of God, and which maketh us to know them.

Thirdly, for those places which are difficult rather to be obeyed, then to bee understood: The worke of the Church is to enforce upon the conscience the necessity of them, to perswade, rebuke, exhort, encourage with all authority.

Which should teach us all to love the Church of Christ, and to pray for the peace and prosperity of the walls of Sion, for the purity, spiritualhelle, power and countenance of the Word therein, which is able to hold up its own honour in the minds of men, if it be but faithfully

VERSE 2.

Dr. Field of  
the Church,  
l. 4. c. 8.

*Singulis creden-  
tibus suis gu-  
stus est judicii  
à spiritu, ut ho-  
minibus à natu-  
rà sum. Fun.  
constr. Bellar.  
controv. 1. lib.  
3. cap 3. §. 13.*

## VERSE 7.

Ne quisquam  
proficit exquisi-  
tior quaq; cru-  
delitas vestra,  
illecebra est ma-  
gis secta, plures  
efficimur quoties  
metimur à vo-  
bis. Semen est  
sanguis Christi-  
anorum — Inde  
est quod senten-  
tiis vestris gra-  
tias agimus, ut  
est amulatio di-  
vina rei hu-  
mana. Tercul.  
Apol. cap. ult.

published; we should therefore study to maintaine, to credit, to promote the Gospel, to encourage truth, dis- countenance error, to stand in the gap against all the stratagems and advantages of the enemies thereof, and to hold the candlestick fast amongst us, to buy the truth, and sell it not, betray it not, forsake it not, temper it not, misguise it not. This is to bee a pillar, and to put the shoulder under the Gospel of Christ. And surely though the Papists boast of the Word and Name of the Church (as none more apt to justifie and brag of their sobriety than those whom the wine hath overtaken) yet the plain truth is, they have farre lesse of the nature thereof, than any other Churches, because farre lesse of the pure service and administration thereof; for in stead of holding forth the Word of life, they pul it downe, denying unto the people of Christ the use of his Gospel, dimidiating the use of his Sacrament, breeding them up in an ignorant worship, to beg they know not what, in all points disgracing the Word of Truth, and robbing it of its certainty, sufficiency, perspicuitie, authority, purity, energie in the minds of men. And this is certaine, the more any set themselves against the light and generall knowledge of the Word of truth, the lesse of the nature of the Church they have in them; what-ever ostentations they may make of the name thereof.

The last thing observed in this second verse amongst the regalities of Christ, was *Imperium*, his Rule and Government in his Church by his holy Word, maugre all the attempts and machinations of the enemies thereof against it: Rule thou in the midst of thine enemies, that is, Thou shalt rule safely, securely, undisturbedly, without danger, fear, or hazard from the enemies round about; their counsell shall be infatuated, their purposes shall vanish, their decrees shall not stand, their persecutions shall but sow the blood of Christ, and the ashes of Christians the thicker; they shall see it, and gash with



with their teeth, and gnaw their tongues, and be horribly amazed at the emulation and triumph of a Christians sufferings over the malice and wrath of men:

VERSE 12.

The Kingdom of Christ is two-fold; His Kingdome of Glory, of which there shall bee no end; when he shall rule over his enemies, and tread them under his feet: and his Kingdome of Grace, whereby hee ruleth amongst his enemies, by the Scepter of his Word. And this is the Kingdome here spoken of; noting unto us, that Christ will have a Church and people gathered unto him by the preaching of his Gospel on earth, manre all the malice, power, or policy of all his enemies. Never was Satan so loose, never Heresie and darknesse so thick, never persecution so prevalent, never the tail of the Dragon so long, as to sweep away all the Stars of Heaven, or to devour the remnant of the womans seed. The gates of Hell; all the policie, power and machinations of the Kingdome of darknesse, shall never roote out the Vine which the Father hath planted, nor prevaile against the Body of Christ. His Gospel must be preached till the worlds end, and til then he will be with it to give it successe. Though the Kings of the Earth stand up, and the Rulers gather together against the Lord and his Christ, yet they imagine but a vain thing, and he that sitteth in heaven shall laugh them to scorne.

The grounds of the certainty and perpetuity of Christs Evangelical Kingdome is not the nature of the Church in it self considered, either in the whole or parts; for Adam and Evah were a Church at first, a people that were under the Law of obedience, and worship of God, and yet they fell away from that excellent condition. And the Prophet tells us, that except the Lord had left a very small remnant, the Church had been all as Sodom, and like to Gomorrah. But the grounds hereof are, First, The Decree, ordination, and appointment of God, Psal. 2. 7. Act. 10. 43. Heb. 3. 2. and wee know what

Isa. 1. 9.

VERSE 2.

Acs 3. 21.

ever men project, the counsel of the Lord must stand. Secondly, Gods Gift unto Christ, *Ask of me, and I will give thee the Heathen for thine inheritance, &c. Psal. 2. 8. Thine they were, and thou gavest them me, John 17. 6. My Father which gave them me is greater than all, and none is able to pluck them out of my Fathers hand, John 10. 29.* Thirdly, Gods Oath, which is the Seale of his irreverfible decree and Covenant with Christ. *Once have I sworn by my Holinesse, that I will not lie unto David; His seeds shall endure for ever, and his Throne as the Sunne before me, Psal. 89. 35, 36.* Fourthly, Christs owne Purchase and price which he payed for it. The Apostle saith, Christ died not in vaine, and the vertue of his blood lasteth to the end of the World; for as his blood was shed from the beginning of the world in regard of Gods Decree, so doth it continue to the end, in regard of its own merit and efficacy; so long as he sitteth at the right hand of God, which must be till the time of the restitution of all things, the merit of his blood shall worke amongst men. Fifthly, Christs owne Power, to keep inviolable the propriety he hath gotten. *My sheepe heare my voice, and I give unto them eternal life, and they shall never perishe, neither shall any man pluck them out of my hand, Job. 10. 27, 28.* Sixthly, the Fathers Command unto his Son, *This is the Fathers wil, that of all which he hath given me, I should lose nothing, &c. Job. 6. 39.* Seventhly, Christs Love and Care. The Church is his Spouse, under his coverture and protection, and therefore as he hath Power and Office, so he hath delight to preserve it still. His Love is better able to helpe, than the malice of the enemy is to hurt. Eighthly, Christs Intercession, which is not for the world, but for those whom God hath given him out of the world, and those he demandeth of his Father (who heareth him alwaies) in the vertue of that Covenant which between them was ratified, on Gods part by a Promise and Oath; and on Christs part by a Merit

Merit and Purchase. Now Christs Intercession shall last till his returning to judge the world, and therefore still hee must have a Church for whom to intercede. Lastly, Christs own Promise, to bee with the preaching of his Gospel; that is, to give it assistance and successe, for the gathering together and perfecting of the Saints unto the End of the world, *Matth. 28. 20.*

Here then may be answered two great Questions: First, whether the Church may *deficere*, faile upon the earth or no? To which I answer, That the Church may be taken either *Myssically*, *Spiritually*, and *Universally*. And in that sense it can never faile, but there must bee upon the earth a true Church of Christ, not onely *Certitudine eventus*, by the certainty of the event, which is on all sides agreed; but *Certitudine causa* too, by a certainty growing out of those irresistible causes upon which the being of the mystical body of Christ on the earth dependeth. Or it may be considered *Particularly*, in the several parts and places of the world where the Gospel is planted; and *Hierarchically* and *politically*; denoting a company of men, professing the Faith of Christ, and reduced into a quiet, peaceable, composed and conspicuous government: and so we affirme that there is no Church in the world so safe, but that it may *Deficere*, faile, and be extinguished out of its place. The Church of the Jewes did, and after them any may. Else the Apostles argument even to the Roman Church it selfe (which was then a famous Church throughout the world, and of that passage in the Apostle, *Baronius* makes a long boast) were very weake, when *a majori ad minus*, he thus argueth, *Bee not high-minded but feare*, for if God spared not the natural Branches, take heed lest he also spare not thee. Thus we finde the ten Tribes in their Apostacy, til they became *Lo-ammi*, to be no more a people; and their brethren after falling into their condition; *Wrath*, saith the Apostle, *is come to the uttermost upon them*. And hee telleth

VERSE 2V

Two Questions  
1<sup>st</sup> The faile of the Church?  
What is the Church?  
*Mystical* -  
*Spiritual* -  
*Universal* -  
~~Particular~~: it cannot  
in that sense -  
or  
*Particularly*  
or  
*Politically*  
it may faile in  
these senses.

Rom. 1. 8.

Baron. An. 58.  
S. 47, 48, 49,  
50.

Rom. 11. 21, 22

Hol. 1. 9.

1 Thel. 2. 16.



## VERSE 2.

2 Thes. 2. 3. 7

1 Tim. 4. 1.

Cameron. de  
Eccles. p. 265,  
268.

\* *Ex illis omnibus qui intrinsece & in occulto intus sunt, constat illo Hortui conclusus, fons signatus &c.*  
*Aug. de Baptis. cont. Donat. lib. cap. 27. Alii res sunt in domo Dei ut ipsi etiam sint eadem Domus Dei — Alii ita ut non pertineant ad compagem Domus, &c. 2 De Bapt. l. 7. c. 51.*

tellect us that the man of sinne, the Sonne of perdition, should be revealed by *Apostacy*, to note unto us that Antichrist was to be generated out of the corruption or falling away of some eminent Church, and that, by a mysterious and insensible declination.

A second question which may be made is this, that since the Church doth not totally faile from off the earth, whether that which remaineth thereof be *alwaies visible*? To which we answer, That if we take the Church for the *Spiritual and Mysticall body of Christ*, (\* Which is indeed the House of God) so it is in a sort *stil invisible*, because the qualities and principles which constitute a man in the Body of Christ, as Faith, and the Spirit of Grace, are invisible things. Seene indeed they may be by an eye of *Charity*, in their fruits, but not by an eye of *Certainty*, in their own infallible being. Secondly, if wee take the Church for a company of men *professing the true Doctrine of Christ*, we answer, that take the men in themselves so truly professing, and impossible it is but their faith should shew it selfe in the fruits thereof; for the Kingdome of Christ is in the heart like *leaven*, which will manifest it selfe in the whole lump, and so we can in all, even the worst ages of the Church, shew some who have witnessed the truth against that deluge of ignorance, error and idolatry, which had invaded the world, like gray hairs here and there mingled on a black head; as if you single out fire from the ashes, it will be seene by its own evidence, though it may be so raked up that it is not observed. But then if we speak of these men in *aggregato*, as concurring to make up a distinct external Body, or Church; so wee say, that the Professors of the truth may be so few, and they persecuted, traduced, suppressed, cried down, driven into the wilderness, without any apparant, separated conspicuousnesse, and government of its own (as in the time of *Constantinus* the Emperour, the publick professors of the

Divinity

Divinity of Christs Person, against the damnable heresie of the Arians were used) as that in this sense we may justly deny the Church to have beene alwaies visible; that is, The few true Professors of Christ in Power and Purity to have had a free, open, uncontroled, distinct, ecclesiastical body of their own; notoriously and in *conspetu hominum* different from that tyrannicall and pompous hierarchie under which they suffered: for though Christ rule, yet it is in the midst of his enemies, and the enemies may be so many, and Christs subjects in whom he rules so few, that the corne may be invisible for the abundance of weeds amongst which it growes, though in it selfe very apt to be seene.

And this giveth a full answer to that Question, where *Our Church was* before the late Reformation began by *Luther*: for that Reformation did not *new make* the Church, but *purge it*. And that it stood in need of purging, the Papists themselves were faine to confesse, and declare to the world in the Council of Trent. Onely herein is the difference; The Council pretended a Reformation in *points of Discipline and manners*, and wee made a Reformation in *points of Doctrine* too. When Christ purged the Temple of buyers and sellers, it was the same Temple after, which before. When a man separateth the wheat from the chaffe, it is the same corn which before. In these corrupter ages then, the pure Professor of Christ, who denied not his faith, did dwel where Satan had his seate. The members of Christ were amongst the Rulers of Antichrist. We are not another Church newly started up, but the same which before from the Apostles times held the common and necessary grounds of faith and Salvation, which grounds being in latter ages perverted and overturned by Antichristianisme, have beene by valiant Champions for the faith of CHRIST therefrom vindicated, who have onely proved the Lords Vine, and picked out the stones, and driven

VERSE 2.

*Question*

*Where our  
Church before  
Luther  
Council of Trent*

*ut sub Anti-  
Christi sacerdo-  
tibus Christi  
opulus non ex-  
isteret. Hilari.*

VERSE 2.

driven out the Bores out of his Vineyard, but have not made either one or other new.

Now this point, That Christ ruleth in the midst of his enemies, is ground of great confidence in his Church, in as much as shee subsisteth not upon any corruptible strength of her own, but upon the Promise, Decree, Oath, Power and Love of God, things invincible by all the powers of darknesse. Let the enemies rage never so much, they cannot dis-throne Christ, nor extinguish his Gospel, for it is an *Everlasting Gospel*. It is but as the coming forth of a shepherd against a Lion, as the Prophet compareth it. For either Christ is unable to protect his People, and that is against Saint Jude, *He is able to keep you from falling, and to present you faultlesse, &c.* Or else hee is unwilling, and that is against Saint Paul, *This is the Will of God, even your sanctification*; Or else both his Power and his Will are suspended upon expectation of humane concurrence, or nullified and disappointed by us; and that is against the influence of his Grace, which giveth us *both the will and the deed*; against the mercy of his gracious promise, *I will be mercifull to their unrighteousnesse, and their sinnes and their iniquities will I remember no more. I will heal their back-slidings, I will save them freely*: Against the immutability of his Covenant and holy Nature, *I am God and not Man, I change not, therefore the sons of Jacob are not destroyed*.

Now besides this generall observation, the words afford some particular notes, which I will but briefly touch. As first, That Christ's Kingdome in this world is *Regnum Crucis*, a Kingdome beset with enemies, of all other the most hated and opposed. They that submit unto it, must resolve to be herein conformable to their Head; a Crosse was his Throne, and Thornes were his Crowne, and every one which will live godly must suffer persecution, and through many afflictions enter into his Masters Kingdome. *Quod erat Christus, erimus Christi.*

Rev. 14. 16.

Isa. 31. 4.

Jude verse 24.

2 Thel. 4 3.

Phil. 2. 13

Heb. 8. 12.

Hos. 14. 4.

Hos. 11. 9.

Mal. 3. 6.

Isa. 54. 9, 10.



*Christiani.* No marvel if the world hate the Church of Christ, for it hated him first. In his Word he is resisted, disobeyed, belyed, and if it were possible, silenced and corrupted; in his Officers mocked and misused; in his subjects persecuted and reviled, in his Spirit thrust away and grieved, in his Worship neglected and polluted, in all his wayes slandered and blasphemed.

The reasons of which strange entertainment of the Kingdom of Christ, are, First, Because it is a *New Kingdome*, which enters into the world by way of challenge and dispossession of former lords, and therefore no wonder if it find opposition. Secondly, It is an *invisible*, unconspicuous, unattended, desolate, and in appearance ignoble kingdom. It began in the form of a servant, in the ignominy of a Crosse, none of the Princes of this world, none of the Learned of this world to countenance or help set it up, but amongst them all, esteemed as an offensive and foolish thing. Thirdly, It is an *Universal Kingdom*, *Nec parem patitur, nec superiorem*; Christ will admit of no Consorts or Corrivals in his Government. Body, and Soul, and Spirit he will have wholly and throughout unto himself. And this amongst others is given for the reason, why, when *Tiberius* proposed Christ unto the Romane Senate with the priviledge of his own suffrage, to be worshipped, they rejected him, because he would be a God alone. If he would exempt some of the earthly members from his subjection, let lust have the eye, or folly the ear, or violence the hand, or covetousnesse the heart, or any other evil affection share with him, he would be the easier tolerated; but when he will be absolute, and nothing must remaine in our hearts but as his vassal, to be spoiled, subdued, condemned and crucified by him; if the whole state of sin must be ruined, and the body destroyed, no wonder if the world cannot away with him. Fourthly, which is the summe of all, It is a *Heavenly Kingdome*,  
a Spi-

VERSE 2.

John 7.48

1 Cor. I 21, 22

1 Cor. 6. 20

1 Thess. 5. 23

Laurens. de La.  
Barr. in Tert.  
Apol. cap 3.

## VERSE 2.

Rev. 2.9, 13

\* Isai. 29. 13

\* Gal. 2. 4.

2 Pet. 2. 1

1 Tim. 4. 1, 2

Col. 2. 23.

Occulta obrep-

tiones, Aug. To

4. de fid. &amp; op.

cap. 5.

Τῇ χρηστολο-

γία τὰς ἐαυ-

τῶν κακονοίας

καλύπτουσιν,

ἀσκησάμενοι

τὸν ἀπλανή-

τες ποδὶς δα-

δαμον. Iud. Pe-

luc. 1. 1. ep. 102

Sub ipso Chri-

stiani nominis

insula fallit [i-

mimicus] in-

cautos, &amp;c.

Cypr. de unit.

Beecl.

\* Sitatissima hac

Hæreticorum

frâni de perso-

narum reveren-

tiâ &amp; pretextu

pietatis sibi fi-

dem præsruere

Vid. Aug. To. 1

De morib.

Eccel. 1. 1. c. 1 et

ep. 120. c. 37.

De peccar. me-

rit. et Remiss.

1. 2. c. 16. et 1. 3.

c. 1. et 3.

\* Revel. 17. 1.

a *Spiritual Kingdom, My Kingdom is not of this world;* and therefore no marvel if the Devils of Hell, and the Lusts of the flesh do set themselves against Him.

Note secondly, Even there where Christs Throne and Kingdome is set up, he hath enemies. *Satan hath his seat even where Christ dwelleth.* Men may say they are Jewes, and are not, but of the Synagogue of Satan; and men may say they are Christians, and are not, but of the kingdom of Satan too. A wenne in the body seemeth to belong unto the integrity of the whole, when indeed it is an enemy and thief therein. Ivy about a tree seemeth to embrace it with much affection, when indeed it doth but kill and choak it. Men may take upon them the profession of Christians, and like a wen, beskinne over with the same outside which the true members have; may pretend much submission, worship, and ceremony unto him, and yet (such is the hellish hypocrisie of the heart) the same men may haply inwardly swel and rankle against the power of his Truth and Spirit. \* *This people, saith the Lord, draw neer me with their mouth, and honour me with their lips; but have removed their heart far from me, and their fear towards me is taught by the Precepts of men.* <sup>a</sup> In the Apostles times there were false brethren, and false teachers, who crept in, to spy out and betray the liberty of the Church, and privily to bring in damnable heresies, and to speak lies in hypocrisie; that is, under the pretext of devotion, and carnal humility, to corrupt the Doctrine of Christ, and under a form of godlinesse to deny the power thereof. Therefore <sup>b</sup> Antichrist is called a *Whore*, because he should seduce the Christian world with much expreffion of love, and creep peaceably and by flatteries into the Kingdom of Christ: of these several enemies of Christ, under the profession of his Name and Worship, some are Christians, but not in purity, as hereticks; some

not

not in unity, as Schismatics; some not in sincerity, as hypocrites, some not so much as in external conformity, as evil workers: The Heretick corrupteth Christ, the Schismatick divideth him, the Hypocrite mocketh him, the profane person dishonoureth him, and all deny him.

Let us then learn to look unto our hearts, for we may <sup>c</sup> flatter Christ, when we do not love him; we <sup>d</sup> may inquire and seek early after him, and yet have no desire to find him; we may come unto his School as untoward children, not for love of his doctrine, but for fear of his Rod; we may call him Husband, and yet be wedded to our owne lusts; we may be baptized in his Name, so was <sup>e</sup> Simon Magus; we may preach him, so did the <sup>f</sup> false brethren; we may flock after him, so <sup>g</sup> did the multitude who followed him, not for his Words or Miracles, but for the loaves; we may bow unto him, <sup>h</sup> so did his Crucifiers; we may call upon his Name, <sup>i</sup> so did the Hypocrites that said, *Lord, Lord*, and yet did not enter into the Kingdom of Heaven; we may confesse and believe him, <sup>k</sup> so do the very divels in hell; we may give him our lips, our eyes, our tongues, our knees, our hands, and yet still our kingdom, our throne, our hearts may bee Satans. And all this to make him but a mock-king as the Jewes did, when indeed we crucifie him.

Note thirdly, Christs Word and Spirit are stronger then all adverse opposition. This is his glory, that his Kingdome cometh in unto him by way of Conquest, as Canaan unto Israel. Therefore at the very first erecting of his Kingdom, when, in all presumption, it might most easily have been crushed, he suffered his enemies to vent their utmost malice, and to glut themselves with the blood of his people, that so it might appear, that though they did fight against him, they <sup>l</sup> could not prevail against him, but that his counsel should still stand and flourish, and should consume, and break in pieces all

VERSE 2.

<sup>c</sup> Ps. 78. 36, 37  
<sup>d</sup> Nihil laborant, nisi non inuenire quod quarunt. Aug. de Gen. con. Manic. 1, 2. c. 2

<sup>e</sup> Acts 8:13  
<sup>f</sup> Mat. 7. 22  
Phil. 1. 16  
<sup>g</sup> John 6. 26  
<sup>h</sup> Mat. 27. 29  
<sup>i</sup> Mat. 7. 21

<sup>k</sup> Luke 8. 18  
Jam. 2. 19

<sup>l</sup> Isai. 8. 7, 10  
Dan. 2. 44  
Dan. 7. 25, 26.  
Zech. 12. 3, 4  
Isai. 3. 8



VERSE 2. all the kingdomes which set themselves against it: that they all should be afraid of the Ensigne of the Gospel, and should flee from it.

This jealousie of God for his Church may be seen, in frustrating the attempts, and pulling off the wheelles on which the projects which are cast against his Church do move, as he dealt with *Pharaoh*. He can dissolve the confederacies, shatter the counsels, cast a spirit of treacherie, unfaithfulness, and mutinous affections into the hearts of his enemies, as he did into the Midianites, and into the children of *Ammon*, *Moab* and *Edom*, when they gathered together against his people. Hee can insatuate their counsels, and make them the contrivers and artificers of their owne ruine, as we see in the consultation of *Rehoboam* with his young men, and of *Jeroboam* in his idolatrous policie, and of *Haman* in his gallows. He can defeat their expectations, and disannull their decrees, and make his own Counsel alone to stand.

But when all this is done, this is onely to rule in spight of his enemies. But besides this, his Kingdome fetcheth his enemies under, and in some sort ruleth over their consciences, and striketh them to the ground; maketh the Divels in hell, the stoutest of all sinners to tremble, breaketh the rocks asunder, affrighteth, judgeth, sealeth, hardneth, thresheth, revengeth the pride of men, and maketh them before-hand to taste the bitterness of that damnation which waketh over them, and cometh swiftly against them.

Let us take heed then of being Christs enemies, in opposing the power and progresse of his word, the evidence and purity of his Spirit in the lives of men. It is but to make a combination to pull the Sunne out of Heaven; or for a wave to contend with a rock; for as the ruins of a house are broken on the things upon which they fall, so are the enemies of Christ, which gather together against his Church, and fall upon the rock, at length ruined by their

Judg. 17. 22.

2 Chron. 22.

23.

Isa. 19. 9. & 29

14

Mic 4. 11, 12

Isa. 37. 33, 34.

Psal. 33. 10, 11.

Jer. 23. 29.

2 Cor. 10. 6

Luk. 20. 18

their owne malice. *Sampsons* foxes were themselves burnt amongst the corne which they fired. The land brought forth corne the next yeere again (and it may be more plentifully by reason of that fire) but the foxes never came up any more. Even so can the Lord deale with those enemies which waste and depopulate his Church, make them the authors of their owne utter confusion, and bring forth his Church with shouting, and with doubled graces.

Who then is the man that desireth tranquillitie of life, and securitie against all evill? Let him become a subject in this conquering kingdome, and cast himselfe under the banner and protection of Christ, and he cannot miscarrie. *He that walketh uprightly, walketh surely. The Name of the Lord is a strong tower, the righteous flieeth unto it and is safe. The Lord is a Sun and a shield, a Fountaine of all good.* Grace and Glorie will hee give, and no good thing will hee with-hold from them that walk uprightly: and a protection against all evill; *I will not be affraid of ten thousand of men, saith the Prophet David, that compasse me about.* When there is no light, nor issue, nor in nature possibility of escape, he can open a doore of deliverance, to relieve his Church. As a man in the Kings high-way is under the kings protection: so in Christs way we are under his protection. Let us then never repine at the miscarriages of the world, nor murmur against the wise proceedings of God in the severall dispensation to wards his Church on earth: when he punisheth, he doth it in measure, lesse than our sins deserved; and when we search and try our waies and returne unto him, he knoweth how to worke his owne glory in our deliverance. Those stones which are appointed for a glorious building are first under the saw, and the hammer, to be hewed and squared; and those Christians in whom the Lord will take most delight, he usually thereunto fitteth by trials and extremities. Hee that is  
V brought

VERSE 2.

Hab. 3. 16.

Mic. 5.

Ioh. 16. 33.

Mat 10. 34.

Eph. 2. 17.

Esa. 32. 17.

brought to tremble in himselfe, may with most confidence expect to rejoyce in God.

Note fourthly this is the honour of Christs kingdome to be a peaceable, quiet, and secure kingdome, not onely after the victory, but in the midst of enemies. *This man saith the Prophet of Christ, shall be the peace, when the Assyrian, the enemy, is in the land* Wee have peace in him, when wee have tribulation in the world: Christ saith of himselfe, *I came not to send peace but a sword*; and yet the Apostile saith, *That hee came, & preached peace to those which were as farre off, and to them which were neere*. How shall these things be reconcil'd? Surely as a man may say of a Rocke, Nothing more quiet, because it is never stirr'd and yet nothing more unquiet, because it is ever assaulted; so wee may say of the Church, Nothing more peaceable, because it is established upon a Rocke; and yet nothing more unpeaceable, because that rocke is in the midst of seas, windes, enemies, persecutions: But yet still the Prophets Conclusion is certaine, *The worke of righteousness is peace, and the effect of righteousness, quietnesse and assurance for ever.*

VERSE





VERSE 3.

*Thy people shall be willing in the day of thy Power, in the Beauties of Holinesse from the wombe of the morning: thou hast the dew of thy youth.*



He Prophet before shewed the Raigne of Christ over his enemies; hee now speaketh of his Raigne over his people, and describeth what manner of subjects or souldiers Christ should have. I will not trouble you with varietie of expositions (occasioned by the many Metaphors, and different translations) but give in a few words those which I conceive to be most literal and pertinent to the place.

*Thy people*] that is, those whom thou dost receive from thy Father, and, by setting up the standard and Ensigne of thy Gospell, gather to thy selfe. *Shall be willing*] the word is *willingnesse*, that is, a people of great *Willingnesse and Devotion*, or (as the originall word is elsewhere used, *Psal. 119. 108.*) shall bee *free will offerings*

# The faithful are Christs own people.

VERSE 3.

Eph. 4. 8.

Eph. 5. 8.

unto thee. The Abstract being put for the Concrete. and the plurall for the singular, notes how exceeding forward and free they should be; as the Lord to signifie that his people were most rebellious, saith, that they were *Rebellious is selfe*, *Ezek. 2. 8.* So then the meaning is, Thy people shall, with most ready and forward cheerefulnesse, devote, consecrate and render up themselves to thy governement as a reasonable sacrifice, shall bee of a most liberall, free, noble, and unconstrained spirit in thy service, they shall bee *Voluntaries* in the wartes of thy Kingdome. In the *Day of Thy Power, or Of thine Armies*] by these words we may understand two things, both of them aiming at the same generall sense: First, so as that [*Armies*] shall be the same with [*Thy people*] before. In the Day when thou shalt assemble thy Souldiers together, when thou shalt set up thine Ensignes for them to seeke unto, that is, when thou shalt cause the preaching of thy Gospel to sound like a Trumpet, that men may prepare themselves in armies to fight thy battels, then shall all thy people with great devotion and willingnesse gather themselves together under thy colours, and freely devote themselves to thy militarie service. Secondly, so as that by *Power* or *Armies* may bee meant the *Meanes* whereby this free and willing Devotion in Christs people is wrought: that is, when thou shalt send forth the Rod of thy strength, when thou shalt command thy Apostles and Ministers to goe forth and fight against the kingdomes of Sinne and Satan, when thou shalt in the dispensation of thine Ordinances reveale thy Power and spirituall strength unto their Consciences, then shall they most willingly relinquish their former service, and wholly devote themselves unto thee, to fight under thy banners, and to take thy part against all thine enemies.

In

*In the Beauty of Holinesse* ] This likewise we may severally understand. Either, *In thy Holy Church*, Which may well so be called with allusion to the Temple at Jerusalem, which is called *The Beauty of Holinesse*, *Psal.* 29. 2. and a *Holy and Beautiful house*, *Esay* 64. 11. and a *glorious high throne*, *Ier.* 17. 12. And hither did the tribes resort in droopes, as it were in armies, to present their free-will offerings, and celebrate the other services of the Lord. Or else we may understand it *Causally*, thus; *In the Day of thy Power*, that is, when thou shalt reveale thy strength and Spirit; and in the *Beauties of Holinesse*, that is, when thou shalt reveale how exceeding beautiful, and full of lovelinesse thy Holy wayes and services are, then shall thy people be perswaded with all free and willing devotion of heart to undertake them. Or lastly, thus; as the Priests who offered sacrifices to the Lord were cloathed with *Holy and Beautiful garments*, *Exod.* 28. 2. 40. or as those who in admiration of some noble Prince voluntarily follow the service of his warres, doe set themselves forth in the most complete furniture and richest attire as is fit to give notice of the noblehesse of their minds: (for \* beautiful armor was wont to be esteemed the honor of an armie.) So they who willingly devote themselves unto Christ, to be Souldiers and Sacrifices unto him, are not onely armed with strength, but adorned with such other graces, as make them *Beautiful as Tirza*, comely as *Jerusalem*, faire as the *Moon*, cleere as the *Sunne*, and terrible as an *army with banners*. All which three Explications meete in one generall, which is principally intended, that Holinesse hath all beauties in it, and is that onely which maketh a man lovely in the Eyes of Christ.

*From the wombe of the morning: thou hast the dew of thy youth* ] There is a middle point after those words, [*The Wombe of the Morning*,] which may seeme to dis-joine the clauses, and make those words referre wholly to the

VERSE 3.

*Psal.* 84. 7

\* *Judg.* 5. 30  
*Curium*, lib. 3  
Co 5. vid. *Bris-*  
*son*, de *Reg.*  
*Persarum*, lib. 3  
pag. 323 — Co  
*Tbo. Demstéri ad*  
*Rosin. Antiq.*  
*paralipom. lib.*  
*10. cap. 1. Cant.*  
*6. 4. 10*



VERSE 3.

Psal. 54. 13, 14  
15Mich. 4. 7  
Rev. 22. 16  
Luke 2. 78  
Mal. 4. 2  
Rom. 13. 12  
1 John 2. 8

the preceding. In which relation, there might be a double sense conceived in them. Either thus, *In the Beauties of Holinesse*, or in Holinesse very beautiful more then the *Aurora* or *wombe of the morning*, when she is ready to bring forth the *Sunne*. And then it is a notable metaphor to expresse the glorious beauty of Gods wayes. Or thus, thy people shall be a willing people from the very *wombe of the morning*; that is, from the very first forming of Christ in them, and shining forth upon them, they shall rise out of their former nakednesse and security, and shall adorne themselves with the beautiful graces of Christs Spirit, as with cloathing of wrought gold and rayment of needle-work, and shall with gladnesse and rejoycing, with much devotion and willingness of heart be brought unto the King, and present themselves before him as *Voluntaries* in his service. But because the learned conceive that the middle point is onely a distinction for convenient reading, not a disjunction of the sense, I shall therefore rest in a more received exposition. Thy Children shall be borne in great abundance unto thee, by the seed of thy word, in the *wombe of the Church*, as soone as the morning, or sunne of righteousness shall shine forth upon it. As the dew is borne out of the coole morning ayre as out of a wombe, distilling downe in innumerable drops upon the earth; so thine elect shall be borne unto thee, by the preaching of thy word and first approach of thy heavenly light, in innumerable armies. And this explication is very fiteable to the harmonic of Holy Scripture, which useth the same metaphors to the same purpose in other places. The *Remnant of Jacob*, saith the Prophet, shall be in the midst of many people as a dew from the *Lord*. And Christ is called the *Bright-morning-starre*, and the *Day-spring*, and the *Sun of Righteousnesse*, and the time of the Gospel is called the *time of the Day*, or the approach of Day. So that, *from the wombe of the morning*, is from the heavenly light

light of the Gospel, which is the wing or beame whereby the Sunne of Righteousnesse revealeth himselfe; and breaketh out upon the world, as the rising Sunne, which rejoyceth like a Giant to runne his race, shall the succession increase, and armies of the Church of God be continually supplied.

The words thus unfolded doe containe in them a lively Character of the subjects in Christs spiritual Kingdome. Described, first by their Relation to him, and his propriety to them, *Thy People*. Secondly, by their present condition, intimated in the word, *Willing*, or *Voluntaries*, and (if we take [*Thy People*] and [*Armies*] for Synonymous termes, The one notifying the order and quality of the other) expressed in the Text, and that is, to be *military men*. Thirdly, by their through and universal resignation, subjection, and devotednesse unto him. For when he conquereth by his word, his conquest is wrought upon the wills and affections of men. *Victorque volentes Per populos dat jura. Thy People shall be willing*. The ground of which willingnesse is further added, (for so chiefly I understand those words) *The Day of thy Power*. So that the willingnesse of Christs subjects is effected by the power of his grace and Spirit in the revelation of the Gospel. Fourthly, By their honourable attire, and military robes, in which they appeare before him, and attend upon him, *In Beauties of Holinesse*, or in the various or manifold graces of Christ as in a garment of divers colours. Fifthly and lastly, by their age, multitudes, and manner of their birth; They are the *Dew of the morning*, as many as the small drops of dew, and they are borne to him out of the *wombe of the morning*, as dew is generated, not on the earth, but in the aire, by a *Heavenly calling*, and by the shining of the morning-starre, and day-spring upon their consciences. Yee are all the *Children of light*, saith the Apostle, and the *Children of the day*; we are not of the night, nor of darknesse, *1 The. 5. 5.*

VERSE 3.

Character of  
the people

V E R S E 3.

<sup>a</sup> Mar. 1. 21  
John 10. 3  
Cant. 2. 16  
& 7. 10

<sup>b</sup> Col. 1. 16, 17  
Rom. 9. 5  
<sup>c</sup> Heb. 1. 2, 3  
& 2. 7, 8

<sup>d</sup> Eſay 63. 19

Acts 2. 36  
Eph. 1. 22  
Pla. 2. 8  
Eſay 8. 18  
Job. 17. 6

I ſaid before, that I approve not the mincing and crum-  
bling of Holy Scriptures. Yet in theſe parts of them,  
which are written for models and ſummaries of Chri-  
ſtian Doctrine, I ſuppoſe there may be weight in every  
word, as in a rich Jewel there is worth in every ſparke.  
Here then firſt we may take notice of Chriſts Propriety  
to his people. [*Thy people*] All the Elect and Believers  
doe belong unto Chriſt. They are *His People*. They  
are his *Own* ſheep. There is a mutual and reciprocal  
propriety between him and them. *I am my beloveds, and  
my beloved is mine*. His deſire is towards me. *His*, I ſay,  
not as he is God onely, but a right of inſeparable domi-  
nion as we are his creatures. For all things were <sup>b</sup> crea-  
ted by him and for him. And he is *over all*, God bleſſed  
for ever. Nor his onely as he is the <sup>c</sup> firſt-borne and the  
heir of all things. In which reſpect he is Lord of the  
Angels, and God hath ſet him *power all the works of his  
hands*. But as he is the mediator and head in his Church.  
In which reſpect the faithful are his, by a more peculiar  
propriety. *We are thine, thou never beſt rule over  
them, they were not called by thy name*. The Devils are  
his *Paſſants*. The wicked of the world his *prisoners*. The  
faithful onely are his *ſubjects, and followers*. His Jewels,  
his Friends, his Brethren, his Sonnet, his Members, his  
Spouſe. His, by all the relations of intimatenefſe that can  
be named.

Now this Propriety Chriſt hath unto us upon ſeveral  
grounds. Firſt, by Conſtitution and Donation from his  
Father. God hath made him Lord and Chriſt. He hath  
put all things under his feet, and hath given him to bee  
Head over all things to the Church. Aſke of me, and I  
will give thee the heathen for thine inheritance, and the  
uttermoſt parts of the earth for thy poſſeſſion. Behold,  
I and the children whom thou haſt given mee. Thine  
they were, and thou gaveſt them to me. For as in regard  
of Gods Juſtice, we were bought by Chriſt in our redemp-  
tion,



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Example in regard of his Love, we were given unto Christ in our election, that he might redeeme us.

Secondly, by a right of purchase, treaty and covenant betweene Christ and his Father. For we, having sold away our selves, and being now in the enemies possession, could not be restored unto our primitive estate without some intervening price to redeeme us. Therefore saith the Apostle, he was made under the Law, *in order*, that he might Buy out those that were under the Law. And againe, yea are Bought with a price. He was our surety, and stood in our stead, and was set forth to declare the righteousness of God. God dealt in grace with us, but in justice with him.

Thirdly, by a right of conquest and deliverance. He hath plucked us out of our enemies hands, he hath dispossessed and spoiled those that ruled over us before, he hath delivered us from the power of Satan, and translated us into his owne Kingdome; we are his free men, he onely hath made us free from the Law of sinne and death, and hath rescued us as spoils out of the hands of our enemies, and therefore we are become his servants, and owe obedience unto him as our Patron and deliverer. As the Gibeonites when they were delivered from the sword of the children of Israel, were thereupon made hewers of wood, and drawers of water for the congregation: So we being rescued out of the hands of those tyrannous Lords which ruled over us, doe now owe service and subjection unto him that hath so mercifully delivered us. Being made free from sinne (saith the Apostle) ye become the Servants of Righteousnesse. And we are delivered from the Law, that being dead wherein we were held, that we should serve in newnesse of Spirit. And againe, He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose againe.

Fourthly, by covenant and stipulation. I entred into

cove nant

VERSE 3

Gal. 4.5

1 Cor. 6.20

Tic. 2.14

Heb. 7.12

Rom. 3.25

Luke 24.12

Eccl. 26.13, 14, 15

Ingratus Liber-  
tus qui Patrono  
non praeſtat obse-  
quium

Jos. 9.26, 27

Rom. 6.18

& 7.6

2 Cor. 5.15

## VERSE 3.

Ezek 16.8

Rom. 6.3.5

Gal. 3.27

Acts 19.5

<sup>a</sup> Socrat. Hist.

lib. 7. cap. 17

Laurent. de la

Bar. in Tertull.

lib. de Coron.

milit. cap. 1.

Ambros. Tom. 4.

lib. de iis qui

mysterijs initi-

antur. cap. 7.

<sup>b</sup> Tertull. de Co-

rova milit. cap. 3.

<sup>c</sup> de spectaculo,

lib. cap. 4. Am-

bros. To. 4. de Sa-

cram. lib. 1. ca. 2

Basil. Mag. To. 2

de Spir. Sancto.

cap. 11. Vid.

Brisson. Com-

ment. in lib. Do-

minico, &amp;c.

pag. 137.

<sup>d</sup> 1 Pet. 3.22<sup>e</sup> Eph. 2. 2

covenant with thee, and thou becamest mine. Therefore in our Baptism we are said to be *Baptized into Christ*, and to *put on Christ*, and to be *Baptized into his name*, that is, wholly to consecrate and devote our selves to him as the servants of his family. Therefore they which were Baptized in the ancient Church, were wont to put on *white rayment*, as it were the Liverie and Badge of Christ, a Testimony of that purity and service which therein they vowed unto him. And therefore it is that we still retaine the ancient forme of *vow*, *promise*, or *profession in Baptisme*, which <sup>b</sup> was to renounce the Devil, and all his works, the world, with the pompe, luxury and pleasures thereof. And this is done in a most solemn and deliberate manner by way of answer to the question and demand of Christ. For which purpose St. Peter calleth Baptisme *ἡ ἀπάντης ἀνταπόκρισις*, *The Answer*, or the interrogative triall of a good conscience towards God. He that conformeth himself to the fashions, and setteth his heart upon the favors, preferment, empty applause, and admiration of the world, that liveth *κατὰ αἰσῶνα*, according to the rules and courses, and sinful maximes of worldly men, in such indifferency, complacency and connivence as may flatter others, and delude himselfe; he that is freely and customarily over-ruled by the temptations of Satan, that yeeldeth to loosnesse of heart, to vanity of thoughts, lusts of eye, pride of life, luxury, intemperance, impurity of mind or body, or any other earthly and inordinate affection, is little better in the sight of God than a perjured, and a runagate person, flinging off from that service unto which he had bound himself by a solemn vow, and robbing Christ of that interest in him which by a mutual stipulation was agreed upon.

Lastly, by the vertue of our communion with him, and participation of his grace and fulnesse. All that we are in regard of Spirit and life is from him, *we are nothing*

<sup>a</sup> 2 Cor. 12. 11

of

of our selves. And we can do nothing of our selves. All that we are is from the grace of Christ. *By the grace of God I am what I am.* And all that we doe is from the grace of Christ; *I am able to doe all things through Christ that strengtheneth me.* As when we doe evil, it is not we our selves, but sin that dwelleth in us: So when we doe good, it is not we, but Christ that liveth in us. So that in all respects we are not our owne, but his that died for us.

Now this being a point of so great consequence, needfull it is that we labor therein to try and secure our selves that wee belong unto Christ. For which purpose wee must note, that a man may belong unto Christ two manner of wayes: First, by a meere *External profession*. So all in the visible Church that call themselves Christians, are his and his word and oracles theirs. In which respect they have many priviledges, (as the Apostle sheweth of the Jewes.) Yet notwithstanding such men continuing unformed in their inner man, are nearer unto cursing than others, and subject unto a sorer condemnation, for despising Christ in his Word, and Spirit, with whom in their Baptisme they made so solemne a Covenant. For God will not suffer his Gospel to be cast away, but will cause it to prosper unto some end or other, either to save those that believe; or to cumulate the damnation of those that disobey it. He will be more careful to cleanse his garner, and to purge his floore, than of other empty, and barren places. A weed in the garden is in more danger of rooting out than in the open field. Such belong unto Christ, no otherwise than Ivy to the tree unto which it externally adheres. Secondly, a man may belong unto Christ by *Implantation into his body*: Which is done by *faith*. But here we are to note, that as some branches in a tree have a more faint and unprofitable fellowship with the roote than others; as having no further strength than to furnish themselves with leaves, but not

VERSE 3.

John 15. 5  
1 Cor. 15. 10  
Phil. 4. 13  
Rom. 7. 20  
Gal. 2. 20

Esay 29. 13

Esay 55. 10, 11

Luke 3. 17

not



V. 3.

Jam. 2:16

1 Tim. 1:5

John 15:2

not with fruit: so, according to the several vertues or kindes of faith, may the degrees of mens ingrafture into Christ be judged of. There is a dead, unoperative faith, which like *Adam* after his fall, hath the nakednesse thereof covered onely with leaves, with meere formal and hypocritical conformities. And there is an unfained, lively, and effectual faith, which is avaleable to those purposes for which faith was appoointed; namely to justify the person, to purifie the heart, to quench temptations, to carry a man with wisdom and an unblameable conversation through this present world, to worke by love, to grow and make a man abound in the service of the Lord. And this distinction our Saviour giveth us, *That there are some branches in him which beare not fruit, and those he taketh away: And others which beare fruit, and those he purgeth that they may bring forth more. Those onely are the branches, which he desires to owne.*

And thus to belong unto Christ is that onely which maketh us *ladē deūsi* and *deūtolon*, *A purchased, a peculiar people unto him.* And there are several wayes of evidencing it. I will only name two or three, and most in the Text. First, we must know that Christ is a *Morning-starre*, a *Supne of Righteousnesse*, and so ever comes to the soule with *selfe-evidencing properties*. Unto him belongeth that royall prerogative, to write *Teste Meipso* in the hearts of men, to be himselfe the witnesse to his owne Acts, purchases and covenants. Therefore his Spirit came in tongues of fire, and in a mighty winde, all which have several wayes of manifesting themselves, and stand not in need of any borrowed or forraigne confirmations. If Christ then be in the heart he will discover himselfe. His Spirit is the Original of Grace and strength, as conscience is of sinne. It is a seed in the heart which will spring up and shew it selfe. And therefore as lust doth take the first advantage of the faint

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faint and imperfect stirrings of the reasonable soul in little infants, to evidence it selfe in pride, folly, stubbornesse, and other childish sinnes. So the Spirit of grace in the heart cannot lie dead, but will worke, and move, and as a Spirit of burning by the light, heate, purging, comforting, inflaming combating vertue which is in it, make the soul which was barren, and settled on the lees, and unacquainted with any such motions before, stand amazed at its owne alteration, and say with *Rebekah*, *If it bee so, why am I thus?* External may bee imitated by art: but no man can paint the soul or the life, or the sense and motion of the creature. Now Christ and his Spirit are the internall formes, and active principles in a Christian man, *Christ liveth in us*, when Christ who is *our Life* shall appeare, &c. Therefore impossible it is that any hypocrite should counterfeite, and by consequence obscure those intimate and vitall workings of his grace in the soul, whereby hee evidenceth himselfe thereunto. It is true, a man that feareth the Lord may walke in darknesse, and be in such discomforts as he shall see no light; and yet even in that condition Christ doth not want properties to evidence himselfe, in tendernesse of conscience, feare of sin, striving of Spirit with God, closenesse of heart and constant recourse to him in his word, and the like; onely the soul is shut up and overclouded that it cannot discern him. The Spirit of Christ is a *Seale*, a *witnesse*, an earnest, an *hansell*, a *first fruit* of that fulnesse which is promised hereafter. It is Christs owne Spirit, and therefore fashioneth the hearts of those in whom it is unto his heavenly image, to long for more comprehension of him, for more conformity unto him, for more intimacie and communion with him, for more grace, wisdom, and strength from him; it turneth the bent and course of the soul from that earthly and sensuall end unto which it wrought before, as a good branch having been ingrafted into a wild stock converteth

Eph. 1. 14. 15.  
1 Ioh. 4. 13.

VERSE 3.

Verteth the sappe of a Crab into pleasant fruit.

Againe, if a man be one of Christs people, then there hath a *day of power* passed over him, the sword of the Spirit hath entred into him, hee hath beene conquered by the rod of Christs strength, he hath felt *Iohns* axe laid to the roote of his conscience, and hath beene perswaded by the terrour of the Lord; for the comming of Christ is with shaking: the conscience hath felt a mightie operation in the Word, though to other men it hath passed over like emptie breath; for the Word *worketh effectually in those that beleeve*, and bringeth about the purposes for which it was sent. To those that are called it is the *power of God*, I Cor. I. 22:

Ezek. 16. 9. 14

Againe, where Christ comes, he comes with *beautie and holinesse*, those who lay in their blood and pollutions before bare and naked, are made exceeding beautifull, and renowned for their beauty, *perfect through the comelines which he puts upon them*. He comes unto the soul with beauty and pretious oile, and garments of praise, that is, with comfort, joy, peace, healing, to present the Church a Holy Church without spot or wrinkle to his Father.

Esay. 61. 3.

Iohn. 7. 38. 15.  
2.

Cant. 4. 2.

Esay. 32. 15.

Rom. 7. 4.

Lastly, where Christ commeth he cometh with a *wombe of the morning*, with much light to acquaint the soul with his truth and promises; and with much fruitfulnessse, making the heart, which was barren before, to flow with rivers of living water, to bring forth fruit more and more, and to abound in the workes of the Lord: These are the particular evidences of our belonging to Christ in the Text, and by these we must examine our selves. Doe I finde in my soul the new name of the Lord Iesus written, that I am not onely in title, but in truth a Christian? Doe I finde the secret nature and figure of Christ fashioned in mee, swaying mine heart to the love and obedience of his holy wayes? Doe I heare the voice, and feelee the hand and iudicature of his blessed Spirit within me, leading me in a new course, ordering



ring mine inner man, sentencing and crucifying mine earthly members? Am I a serious and earnest enemy to my originall lusts, and closest corruptions? Doe I feele the workings and kindlings of them in mine heart with much paine and mourning, with much humiliation for them; and deprecation against them? Is Christ my center? Doe I finde in mine heart a willingnesse to be with him, as well here in his word, wayes, promises, directions, comforts, yes, in his reproches and persecutions, as hereafter in his glory? Is it the greatest businesse of my life to make my selfe more like him, to walke as he also walked, to be as he was in this world, to purifie my selfe even as he is pure? Hath the terrour of his wrath perswaded me, and shaken my conscience out of its carnall securitie, and made me looke about for a refuge from the wrath to come, and esteeme more beautifull than the morning brightnesse the feet of those who bring glad tidings of deliverance and peace? Hath his Gospell an effectual seminall vertue within me to new forme my nature and life daily unto his heavenly Image? Is it an ingrafted word which mingleth with my conscience, and hideth it selfe in my heart, actuating, determining, moderating, and over-ruling it to its owne way? Am I cleansed from my filthinesse, carefull to keepe my selfe chaste, comely, beautifull, a fit spouse for the fairest of ten thousand? Doe I rejoyce in his light, walking as a childe of light, living as an heire of light, going on like the Sunne unto the perfect day, labouring to abound alwayes in the work of the Lord? Then I may have good assurance that I belong unto Christ. And if so, that will be a seminary of much comfort to my soul.

For first, if we are Christs, then he *careth for us*, for propriety is the ground of care. *He that is an hireling*, saith our Saviour, *and not the shepherd, whose own the sheepe are not, seeth the Wolfe comming, and leaveth the sheepe, &c. Because hee is an hireling he careth not for the sheepe.*

Ioh. 10. 12. 13. 14.

VERSE 3

Ezek. 34. 11-15

Heb. 3. 5, 6.

Ezek. 16. 8, 9.

Ezek. 15. 5.

Psal. 80. 15.

Esay. 63. 8-19

Esay. 26. 13.

Ezek. 16. 8, 9.

Iohn. 15. 2.

Tit. 2. 14

Psal. 4. 3.

2 Tim. 2. 21.

sheepe. But I am the good Shepherd, and know my sheepe, and am knowne of mine, because they are mine; therefore I am carefull of them. He watcheth over us, he searcheth and seeketh us out in our straggling, and feedeth us. This is the principall argument we have to beleieve, that God will looke upon us for good, notwithstanding our manifold provocations, because he is pleased to owne us, and to take us as his owne peculiar people. Though the Church be full of ruines, yet because it is his own house he will reparaire it; though it be blacke as well as comely, yet because it is his owne Spouse, he will pitie and cherish it; though it bring forth wilde grapes, and bee indeed meet for no worke, yet because it is his owne vine, planted by his owne right hand, and made strong for himselfe, he will therefore be carefull to sente and prune it. This is the onely argument we have to prevaile with God in prayer, that in Christ we call him *Father*, wee present our selves before him, as his *owne*, we make mention of no other Lord or name over us, and therefore he cannot deny us the things which are good for us.

Secondly, if wee are Christs, then hee will certainly *purge us*, and make the members suteable to the head. I sware unto thee, and entred into covenant with thee, saith the Lord, and *thou becamest mine*, and immediately it followes, *then washed I thee with water*, yea, I thoroughly washed away thy blood from thee. Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit. He purifieth to himselfe a peculiar people: If we be his peculiar people, and set apart for himselfe (as the Prophet David speaks) he will undoubtedly *purifie us*; that we may be honourable vessels, sanctified and meet for the Masters use, and prepared unto every good worke. He will furnish us with all such supplies of the spirit of grace, as the condition of that place in his body requirer, in the which he hath set us. Grace and glory will he give, and no good thing will be withhold

hold from those who walke uprightly, our propriety to Christ, giveth us right unto all good things. *All is yours, and you are Christs.*

Thirdly, if we are Christs, then he will *spare us*. This was the argument which the Priest was to use betweene the Porch and the Altar, *Spare thy people, O Lord*, and give not thine heritage to reproach. Then wil the Lord be jealous for his Land, and *pity his people*. They *shal be mine*, saith the Lord, in the day that I make up my jewels; and I will *spare them*, as a man *spareth his own Son* that serveth him. Of my servant, to whom I give wages for the merit of his worke, not out of love or grace, I expect a service proportionable to the pay he receives: But in my child I reward not the dignity of the worke, but onely the willingnesse. the loving and obedient disposition of the heart; and therefore I pass over those failings and weaknesses which discover themselves for want of skill or strength, and not of love, praising the endeavours, and pardoning the miscarriages. Thus doth the Lord deal with his children.

Fourthly, if we be Christs, he will *pray for us*. I pray not for the world, but for *them which thou hast given me, for they are thine; and all mine are thine, and thine are mine, &c.* so that we shall be sure to have helpe in all times of need, because we know that the Father heareth his Sonne alwaies; and those things which in much fear, weaknesse, and ignorance we ask for our selves, if it be according to Gods will, and by the dictate and mouth of the Spirit in our heart, Christ himself in his intercession demandeth for us the same things. *And this is the ground of that confidence which we have in him, that if we ask any thing according to his will he heareth us, and we have the petitions that we desire of him:* For as the world hateth us, because it hated him first; so the Father loveth and heareth us, because hee loveth and heareth him first.

VERSE 3.

Joel 2. 17, 18.  
Exod. 32. 12.  
Numb. 14. 13.  
Isa. 64. 9  
Mal. 3. 17

John 17. 9; 10

John 11. 42

John 5. 14



## VERSE 3.

John 10.3,4

Psal. 147. 19.

John. 8. 17.

Psal. 119. 125

Verse 64.

Jer. 30. 20. 11

Ezra's 9. 13

Qui trucidat,  
non confiderat  
quemadmodum  
laniat; qui cu-  
rat, confiderat  
quemadmodum  
fecit. Aug.

Present condi-  
tion of Christ  
people - a  
military one

Fifthly, if we be Christ, then he will teach us, and commune with us, and reveale himself unto us, and lead us with his voice. He calleth his owne sheep by name, and leadeth them, and putteth them forth, and goeth before them. Because Israel was his owne people, therefore he shewed them his words. The Law was theirs, and the Oracles theirs, when he entereth into covenant with a people, that they become his, then he writeth his Law in their hearts, and teacheth them. This is the Prophet Davids argument, *I am thy servant, give me understanding*: Because I am thine in a special relation, therefore acquaint me with thee in a special manner. The earth is full of thy mercy, there is much of thy goodness revealed to all the nations of the world, even to those that are not called by thy name: but as for me, whom thou hast made thine own by a neerer relation, let mee have experience of a greater mercy. Teach me thy Statutes.

Sixthly, if we be his, hee will chastise us in mercy, and not in fury; though he leave us not altogether unpunished, yet he will punish us lesse then our iniquities deserve: he will not deal with us as with others: *Though I make a full end of all nations, whither I have driven thee, yet I will not make a full end of thee, but I will correct thee in measure.* I will correct thee to cure, but not to ruine thee.

The second thing considered in the words, was the Present condition of the people of Christ, which was to be military men, to joyn with the armies of Christ against all his enemies. As he was, so must we be in this world; no sooner was Christ consecrated by his solemne Baptisme unto the worke of a Mediatour, but presently hee was assaulted by the Tempter: and no sooner doth any man give up his name to Christ, and break loose from that hellish power under which he was held, but presently Pharaoh and his hoasts, Satan and his confede-

rates.

rates pursue him with deadly fury, and pour out floods of malice and rage against him. Hell and Death are at truce with wicked men, there is a covenant and agreement betwixt them, Satan holdeth his possession in peace: but when a stronger then he cometh upon, and overcometh him, there is from that time implacable venome and hostility against such a soule; the malice, power, policy, stratagems, and machinations of Satan; the lusts and vanities, the pleasures, honours, profits, persecutions, frownes, flatteries, snares of the wicked world: the affections, desires, inclinations, deceits of our own fleshly hearts, wil ever ply the soule of a Christian, and force it to perpetual combates.

There is in Satan an everlasting enmity against the Glory, Mercy, and Truth of God, against the power and mystery of the Gospel of Christ. This malice of his exerciseth it selfe against all those that have given themselves to Christ, whose Kingdome hee mightily laboureth to demolish: by his power persecuting it, by his craftines and wily insinuations undermining it; by his vast knowledge and experience in palliating, altering, mixing, proportioning and measuring his temptations and spirituall wickednesse in such manner, as that he may subvert the Church of Christ, either in the purity thereof, by corrupting the Doctrine of Christ with heresie, and his worship with idolatry and superstition: or in the unity thereof, by pestering it with schisme and distraction; or in the liberie thereof, by bondage of Conscience, or in the progresse and enlargement thereof, endeavouring to blast and make fruitlesse the Ministry of the Gospel. And this malice of Satan is wonderfully set on and encouraged both by the corruption of our nature, those armies of lust and affections which swarm within us, entertaining, juyning force, and co-operating with all his suggestions, disheartning, reclaiming and pulling back the soule when it offers to make any opposition; and also by the

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Isai. 28. 15.

Luke 11. 21.

Satan's malice

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*men, and materials of this evil world:* By the examples, the threats, the interests, the power, the intimacie, the wit, the tongues, the hands, the exprobrations, the persecutions, the insinuations and seductions of wicked men. By the profits, the pleasures, the preferments, the acceptation, credit and applause of the world.

By all which meanes Satan most importunately pursueth one of these two ends, either to *subvert* the godly by drawing them away from Christ to apostacie, formality, hypocrisie, spiritual pride, and the like; or else to *Discomfort* them with diffidence, doubts, sight of sinne, opposition of the times, vexation of spirit, and the like afflictions. And these oppositions of Satan meet with a Christian in every respect or consideration, under which he may be conceiv'd: consider him in his *spiritual estate*, in his *several parts*, in his *temporal relations*, in his *actions or employments*; and in all these Satan is busie to overturne the Kingdome of Christ in him. In his *spirituall estate*, if he be a *weake Christian*, he assaulteth him with perpetuall doubts and fears touching his election, conversion, adoption, perseverance, Christian liberty, strength against corruptions, companies, temptations, persecutions, &c. If he be a *strong Christian*, he laboureth to draw him unto self-confidence, spiritual pride, contempt of the weak, neglect of further proficiencie, and the like. There is no *natural part* or facultie which is not aimed at likewise by the malice of Satan; for Christ when he comes takes possession of the whole man, and therefore Satan sets himselfe against the whole man. Corporeal and *sensitive faculties*, tempted either to *sinful representations*, letting in and transmitting the provisions of lust unto the heart, by gazing and glutting themselves on the objects of the world: or to *sinfull executions*, finishing and letting out those lusts which have beene conceived in the heart. The *phantasie* tempted by Sanaticall injections and immutations to be the forge of loose, vain, unprofitable,



## Christs people have a warre to fight.

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unprofitable, and uncleane thoughts. The *understanding* to earthly wisdom, vanity, infidelity, prejudices, mispersuasions, fleshly reasonings, vaine speculations and curiosities, &c. The *will* to stiffenesse, resistance, dislike of holy things, and pursuit of the world. The *conscience* to deadnesse, immobilitie, and a stupid benumbednesse, to slavish terrors and evidences of hell, to superstitious bondage, to carnal securitie, to desperate conclusions. The *affections* to independence, distraction, excesse, precipitancie, &c. In *temporal conditions*, there is no estate of health, wealth, peace, honor, estimation, or the contraries unto these: no relation of husband, father, magistrate, subject, &c. unto which Satan hath not such suteable suggestions, as by the advantage of fleshly corruptions may take from them occasion to draw a man from God. Lastly, in regard of our *actions and employments*, whether they be *Divine*, such as respect God, as acts of pietie, in reading, hearing, meditating, and studying his Word, in calling upon his name, and the like, or such as respect *our selves*, as acts of temperance, and sobriety, personal examinations, and more particular acquaintance with our owne hearts; or such as respect *others*, as acts of righteounesse, charity, and edification. Or whether they be actions *natural*, such as are requisite to the preservation of our being, as sleep and diet: or actions *civil*, in our *callings or recreations*, in all these Satan labourereth either to *pervert* us in the performance of them, or to *divert* us from it. There is then no condition, facultie, relation, or action of a Christian man, the which is not alwaies under the eye and envie of a most raging, wise and industrious enemy. And therefore great reason there is, that Christians should be *Military men*, well instructed in the whole armour of God, that they may be able to stand against the wiles of the Devil, and to quench all his fiery darts. It is our calling to wrestle against principalities and powers, and

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spiritual wickednesses in high places, to resist the devill, to strive against sinne, to mortifie earthly members, to destroy the body of sinne, to denie our selves, to contradict the reasonings of the flesh, to checke and controule the stirrings of concupiscence, to resist and subdue the desires of our evil hearts, to withstand and answer the assaults of Satan, to out-face the scornes, and despise the flatteries of the present world; in all things to endure hardnesse as the souldiers of Jesus Christ. Our cause is righteous, our captaine is wise and puissant, our service honourable, our victory certaine, our reward massie and eternal, so that in all respects great encouragements we have to be voluntaries in such warre, the issue whereof is our enemies perdition, our Masters honour, and our owne Salvation.

The third thing observed was the through and *universal* Resignation and devotednesse of Christ's people unto him. Thy people shall be *willing*, or a people of *great devotion* in the day of thy Power. From whence I shall gather two observations: First, They that belong unto Christ as his people, are most thoroughly and *willingly* subject unto his government, doe consecrate, resigne, and yeild up their whole soules and bodies to serve in his warres against all his enemies. For the distinct understanding of which point, we are to observe first, that *by nature* we are *utterly unwilling* to be subject unto Christ. The carnal minde is enmitie against God; it is *not* subject to the Law of God, *neither indeed can bee*. For if Christ be over us, the body of sinne must die; it once crucified him, and he will be reveng'd upon it. By nature we are willingly subject unto no Law, but the Law of our members, nor to no will, but the will of the flesh; full of contumacie, rebellion, and stoutnesse of spirit against the truth and beauty of the word or wayes of God. The Love of corrupted nature is wholly *set* upon our owne wayes, as an *untamed heifer*, or

Rom. 8. 7, 8, 10

Mal. 3. 17.

1 Sam. 15. 23

2 Eccles. 8. 11

Prov. 14. 14

Jer. 2. 24 &amp; 8. 6

Hos. 4. 16.

or a wilde asse; men <sup>c</sup>wander, and <sup>d</sup>goe about, and <sup>e</sup>wearie themselves in their full compasse and swinge of lust, and will not be turned. And therefore it is that they bid God <sup>f</sup>depart from them, and desire not the knowledge of his wayes, that they leave the pathes of uprightnesse; that having <sup>g</sup>crooked hearts of their owne, they labour likewise to pervert and <sup>h</sup>make crooked the Gospel of Christ, that they may from thence steale countenance to their sinnes, contrary to that holy affection of <sup>i</sup>David, *Make my way strait before me*: And they <sup>k</sup>snuffe and rage, and <sup>l</sup>pull away the shoulder, and <sup>m</sup>fall backward, and <sup>n</sup>thrust away God from them. And hence it is that men are so apt to cavil, and foolishly to charge the wayes of God; first, as *grievous wayes*; too full of austeritie, narrownesse and restraint. <sup>o</sup>*I knew that thou wert an austere man*; and this is an <sup>p</sup>hard saying, *Who can beare it?* <sup>q</sup>*The land is not able to beare all his words.* <sup>r</sup>*There is a Lion in the way*, a certaine damage and unavoidable mischief will follow me if I keepe in it. Thus as <sup>s</sup>Israel, when they heard of Giants and sonnes of *Anak*, had no heart to Canaan, but cried, and whined, and rebelled, and mutined, and in their heart turned back into Egypt, that is, had more will to their owne bondage, than to Gods Promise: so, when a natural man heares of walking in a narrow way with much exactnesse and circumspection, that come what baite of preferment, pleasure, profit or advantage will, yet he must not turne to the right hand or to the left, nor commit the least evil for the greatest good: that as the people in the wilderness were to goe onely where the cloud and pillar of Gods presence led them, though he carried them through giants, terrours, and temptations: so a Christian must resolve to follow the Lambe whither soever he goeth; He <sup>t</sup>then turneth backe unto his iniquities, <sup>u</sup>and refuseth to heare the words of the Lord. Secondly, as *unprofitable wayes*: <sup>v</sup>*for who will shew us any good?* is the onely language

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<sup>c</sup> Jer. 2. 20

<sup>d</sup> Jer. 31. 22

<sup>e</sup> Esay 57. 10

<sup>f</sup> Job 21. 14

<sup>g</sup> Deut. 32. 5

<sup>h</sup> Gal. 1. 7

<sup>i</sup> Pet. 3. 16

<sup>j</sup> Psal. 5. 8

<sup>k</sup> Mal. 1. 13

<sup>l</sup> Nehem. 9. 19

<sup>m</sup> Acts 7. 51

<sup>n</sup> Acts 7. 39

<sup>o</sup> Mat. 23. 24

<sup>p</sup> John 6. 60

<sup>q</sup> Amos 7. 10

<sup>r</sup> Prov. 12. 13

<sup>s</sup> Num. 13. 31

<sup>t</sup> & 14. 1, 4

<sup>u</sup> Nehc. 9. 16, 17

<sup>v</sup> Jer. 11. 10

<sup>w</sup> Psal. 4. 6



## VERSE 3

\* Job 22. 27

\* Mal. 3. 14, 15

\* Mich. 2. 7

1 Tim. 4. 8

1 Sam. 2. 30

\* Ezek. 18. 25

\* 1 Pet. 4. 4

Ecc. 7. 8, 13

Zech. 5. 18

1 Cor. 13. 21

b Hos. 4. 4

c Jer. 2. 27

Hos. 5. 5, 6

2 Kin. 17. 24, 26

d Qui gehennas

metuit, non pec-

care metuit, sed

ardere; ille autē

pecare metuit,

qui peccatum ip-

sum sicut geben-

nas odit. Aug.

Epi. 1. 44. In ipsa

intus voluntate

peccat, qui non

voluntate, sed ri-

more non peccat,

Idem con. 2. Epi.

Pelag. li. 1. cap. 9

et lib. 2. c. 9.

Non sicut feram

et timeo et adi-

ta omnia patrem

verecor quem ti-

meo et amo. Cle

Alex. Strom. li. 2.

guage of carnal men : \* *What can the Almighty doe for us, say the wicked in Job ? It is in vaine to serve God, what profit have we that we have kept his ordinances, &c ?* If we must take our conscience along in all the businesse of our life, there will be no living in the world; notwithstanding the Lord saith, that his words doe good to those that walke uprightly, that godlinesse hath the Promises even of this life : that God will honour them that honor him. Thirdly, as \* *unequal, and unreasonable wayes, as a strange, a mad, and a foolish strictnesse, rather the meteor of a speculative braine, than a thing of any real existence; rather votum than veritas, a wish or figment, than a solid truth.* And from such prejudices as these men grow to wrestle with the Spirit of Christ, to withstand his motions, to quench his suggestions, and to dispute against him. *This people are as they that strive with the Priest, such a bitter and unreconcilable enmity there is betwene the two seeds.*

Secondly, we may observe, that notwithstanding this natural averlesnesse, yet many by the *Power of the Word* are wrought violently and compulsorily to tender some *unwilling services* to Christ, by the spirit of bondage, by the feare of wrath, by the evidences of the curse due to sinne, and by the wakefulness of the conscience. \* They have turned their backe unto me and not their face, saith the Lord; that notes the disposition of their will. *But in the time of their trouble, they will say, Arise and save us; that notes their compulsorie and unnaturall devotion. They shall goe with their flocks and their herds, that is, with their pretended sacrifices, and external ceremonies to seek the Lord; but they shall not finde him; he hath withdrawn himselfe; As when the Lord sent Lions amongst the Samaritanes, then they sent to enquire after the manner of his worship, fearing him, but yet still serving their owne Gods. But this compulsory obedience doth not proceed from a feare of sinne, but a feare of hell.*

bell. And that plainly appears in the readinesse of such men to apprehend all advantages for enlarging themselves, and in making pretences to flinch away and steale from the Word of Grace, in consulting with carnal reason to silence the doubts, to untie the knots, and to breake the bonds of the conscience assunder, and to turne into every diverticle which a corrupted heart can shape, in taking every occasion and pretext to put God off, and delay the payment of their service unto him. Thus Felix, when he was frighted with the discourse of Saint Paul put it off with pretence of some further convenient season; and the unwilling Jewes in the time of reedifying the temple at Jerusalem, *This people say the time is not come, the time that the Lords house should be built*; in fighting the warnings, and distinguishing the words of Scripture out of their spiritual and genuine puritie, and so *bellying the Lord, and saying, It is not he. The word of the Lord, saith the Prophet, is to them a reproach, they have no delight in it*; that is, they esteeme me when I preach thy words unto them rather as a slanderer than as a Prophet. Wouldest thou then know the nature of thy devotion? Abstract all conceits of danger, all workings of the spirit of bondage, the feare of wrath, the preoccupations hell, the distractions and sweatings of a troubled conscience, and if all these being secluded, thou canst still afford to dedicate thy selfe to Christ, and be greedily ambitious of his image, that is an evident assurance of an upright heart.

Thirdly, we may observe, that by the Power of the Word there may yet be further wrought in natural men a certaine *Velleisse*, a languid and incomplete will, bounded with secret reservations, exceptions, and conditions of its owne, which maketh it upon every new occasion mutable and inconstant. When the hypocritical Jewes came with such a solemne protestation unto the Prophet *Jeremie*, *The Lord be a true and faithfull*

witnesse

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*Aug. de Natur. & Grat. cap. 57. conz. 2. ep. Pelag. li. 3. c. 4. & To. 4 li. de Spi. & lii. cap. ult.*

*Act. 24. 25*

*1 Hag. 1. 2*

*Jer. 5. 12, 13 & 6. 10*

*Nec si per hypothesin & Deo potestate acceperis faciendi ea quae sunt prohibita citra ullam poenam: — sed nec si persuasum habueris, fore, ut Deum lateant quae gerit, in animum nunquam inducet ut aliquid agat praeter rectam rationem, Clem. Alex. Strom. l. 4. Vid. Aquin. par. 3. qu. 21. art. 4. c. Semifanciam hac atq; hac versare & jactare voluntatem, &c. Aug. confess. l. 8. c. 8.*

*Jer. 42. 3, 5, 6*

*& 43. 2.*

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witnesse betweene us; if we doe not according to all things for the which the Lord thy God shall send thee unto us, &c. I suppose they then meant as they spake, and yet this appeares in the end to have been but a velleitie and incomplete resolution, a zealous pang of that secret hypocrisie which in the end discover'd it selfe, and brake forth into manifest contradiction: when <sup>m</sup> Hazael answered the Prophet, *Is thy servant a dog, that he should doe thus and thus?* he then meant no otherwise than he spake: upon the first representation of those bloudie facts, he abhorred them as belluine and prodigious villanies; and yet this was but a velleitie and fit of good nature for the time, which did easily weare out with the alteration of occasions. When Judas asked Christ, <sup>n</sup> *Master, is it I that shall betray thee?* (though a man can conceive no hypocrisie too black to come out of the hell of Judas his heart) yet possible, and peradventure probable it may be, that hearing at that time and believing that woful judgement pronounced by Christ against his betrayer, *It had beene good for that man if he had never beene borne*, he might then upon the pang and surprisal of so feareful a doome secretly and suddenly relent, and resolve to forsake his purpose of treason, which yet when that storme was over, and his covetous heart was tempted with a bribe, did fearefully returne and gather strength againe. When the people returned and inquired early, and remembered God their Maker, they were in good earnest for the time; and yet that was a velleitie, an ungrounded devotion, their heart was not right towards him, neither were they steadfast in his Covenant. When <sup>o</sup> Saul out of the force of natural ingenuity, did upon the evidence of Davids integritie, who slew him not when the Lord had delivered him into his hands, relent for the time, and weepe, and acknowledge his righteousness above his owne, he spake all this in earnest as he thought; and yet we finde that he afterwards return'd to pursue him againe, and was

<sup>m</sup> 2 King. 8. 13<sup>n</sup> Mat. 26. 5<sup>o</sup> Sam. 24. 16, 19



was once more by the experience of *David's* innocencie reduc'd unto the same acknowledgement. The people in one place would have made Christ a King, so much did they seeme to honour him, and yet at another time when their over-pliable and unresolved affections were wrought upon by the subtil Pharisees, they cried against him, as against a slave, Crucifie him, crucifie him. So may it be in the general services of God, men may have wishings and wouldings, and good liking of the truth, and some faint and floating resolutions to pursue it: which yet having no firme roote, nor proceeding from the whole bent of the heart, from a thorough mortification of sinne, and evidence of Grace, but from such weake and wavering principles, as may be perturbed by every new temptation, like letters written in sand, they vanish away like a morning dew, and leave the heart as hard and scorched as it was before. The young man (whom for his ingenuity and forwardnesse Christ loved) came in a sad and serious manner to learne of Christ the way to heaven: and yet wee finde there were secret reservations which he had not discerned in himselfe; upon discovery whereof by Christ he was discouraged and did repent of his resolution. *Marke* 10. 21. 22. The Apostle speaketh of a *Repentance* not to be repented of, *2 Cor.* 7. 10. which hath firme, solid, and permanent reasons to support it, therein secretly intimating that there is likewise a *Repentance* which rising out of an incomplete will, and admitting certaine secret and undiscerned reservations, doth upon the appearance of them, flag and fall away, and leave the unfaithful heart to repent of its repentance. Saint *James* tells us that a *double-minded man* is unstable in all his wayes, *Jam.* 1. 8. never uniforme nor constant to any rules. Now this division of the minde stands thus: The heart on the one side is taken up with the pleasures of sinne for the present; and on the other, with the desires of salvation for the future; and now according

VER 23.

According to the workings and representations of the one or other are at the time more fresh and predominant, in like manner is stane for that time either cherished or suppressed. Many men at a good Sermon, when the matter is fresh and newly presented, while they are looking on their face in the glasse; or in any extremitie of sicknesse, when the provisions of lust doe not relish for the present, when they have none but thoughts of salvation to depend upon, are very resolute to make promises, vowes, and professions of better living; but when the pleasures of sin grow strong to present themselves againe, they return, like a man recover'd of an ague, with more stomacke and greedinesse to their lusts againe; As water which hath been stop'd for a while rusheth with the more violence, when its passages are opened. A double heart is like the boles of a Scale, according as more weight is put into one or other, so are they differently over-ruled unto either motion, up or downe. When I see a vapour ascend out of the earth into the aire, why should I not thinke that it will never leave rising till it get up to heaven? and yet because the motion is not natural, but caused either by expulsion from a heat within, or by attraction from a heat without, when the cause of that ascent is abated, and the matter gathers together into a thicker consistence, it growes heaue and falls downe againe. Even such is the affection of those faint and unresolved desires of men, who like Agrippa, are but half-perswaded to believe in Christ. But now lastly we must observe, that in the day of Christ's power, when he by his word and Spirit worketh effectually in the hearts of men, they are then made free-will offerings, Totally willing to obey and serve him in all conditions. The heart of every one stirreth him up, and his Spirit maketh them willing for the work and service of the Lord, *Exod. 35. 21.* They yeild themselves unto the Lord, and their members as weapons of righteousness unto him, *2 Chron. 30. 8. Rom. 6. 19.* They offer

offer and present themselves to God as a living Sacrifice; and therefore they are called *προσφορά*, an oblation sanctified by the Holy Ghost, *Rom. 12. 1. Rom. 15. 16.* Therefore they are said to come unto Christ by the vertue of his Fathers teaching, *John 6. 45.* To runne unto him, *Isaiah 55. 5.* To gather themselves together under him as a common head, and to flow or flock together with much mutual encouragement unto the mountaine of the Lord, *Hos. 1. 11. Isai. 2. 2, 3.* To waite upon him in his Law, *Isai. 42. 4.* To enter into a sure Covenant, and to write and seale it, *Nehem. 9. 38.* In one word, To serve him with a perfect heart, and with a willing minde, *1 Chron. 28. 9.* when the heart is perfect, undivided, and goeth all together, the minde will be willing to serve the Lord.

This Willingnesse of Christs people sheweth it selfe in two things: First, in begetting most cordiall and constant Enmities against all the enemies of Christ, never holding any league or intelligence with them, but being alwaies ready to answer the Lord, as David did *Saul*, *Thy servant will goe and fight with this Philistine.* Hee that is a voluntiere in Christs armies, is not disheartned with the potencie, policie, malice, subtilty, or prevailing faction of any of his adversaries. Hee is contented to denie himselfe, to renounce the friendship of the world, to bid defiance to the allurements of Satan, to smile upon the face of danger, to hate father, and mother, and land, and life, to be cruel to himselfe, and regardlesse of others for his Masters service. Through honour and dishonour, through evil report and good report, through a Sea and a wilderness, through the hottest services, and strongest oppositions will hee follow the Lambe whithersoever he goeth: though he receive the word in much affliction, yet he wil receive it with joy too. Secondly, in begetting most loving, constant, and dear affections to the mercie, grace, glory, and wayes of God, an universal conformity unto



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unto Christ our Head, who was contented to take upon him the forme of a servant, to have his ear bored, and his Will subjected unto the Will of his Father. *I delight to doe thy wil, O my God, yea, thy Law is within my heart. Psalm 40.8.* And as he was, so are all his in this world, of the same minde, judgement, spirit, conuerſation, and therefore of the same will too.

Now this dear and melting affection of the heart toward Christ and his wayes, whereby the soul longeth after him, and hasteth unto him, is wrought by several principles: First, by the *Conviction of our natural estate*, and a through humiliation for the same. *Pride is ever the principle of disobedience.* They were the proud men who said unto Jeremiah, *thou speakest falsely, the Lord hath not sent thee, Jer. 43.2.* And they were the proud men who hardened their necks, and withdrew the shoulder, and would not hear, and refused to obey, *Nehem. 9.16, 17, 19.* A man must be first brought to deny himselfe, before hee will be willing to follow Christ, and to lug a crosse after him. A man must be first *humble himself, before he walke with God, Mich. 6.8.* The poore only receive the Gospel. The hungry onely finde sweetness in bitter things. Extremities will make any man not only willing, but thankful to take any course wherein he may recover himselfe and subsist againe. When the soule finds it self in darknesse, and hath no light, and begins to consider whither darknesse leads it; that it is even now in the mouth of hel, under the paw of the roaring Lion, under the gulle of sinne, the curse of the Law, and the hatred and wrath of God, it cannot chuse but most willingly pursue any probability, and with most enlarged affections meete any tender of deliverance. Suppose wee, that a Prince should catch some bloody malefactor to be brought forth, should set before his eyes all the racks and torments which the wit of man can invent to punish prodigious offenders withall, and

1-Conviction  
of our  
natural estate  
not celestial

and should cause him to taste some of those extremities: and then in the midst of his howling and anguish, should not only reach out a hand of mercie to deliver him, but should further promise him upon his submission, to advance him like *Joseph*, from the iron which enters into his soule, unto publick honour and service in the State; would not the heart of such a man be melted into thankfulness, and with all submission resign it self unto the mercy and service of so gracious a Prince? Now the Lord doth not only deale thus with sinners; doth not only cause them by the report of his Word, and by the experience of their own guilty hearts, to feel the weight, fruitlesse, and shame of sin, and the first fruits of that eternal vengeance which is thereunto due: nor onely set forth Christ before them as a rock of redemption, reaching out a hand to save, and offering great and precious promises of an exceeding, eternall, abundant weight of glory: but besides all this, doth inwardly touch the heart by the finger of his Spirit, framing it to a spirituall and divine conformity unto Christ. How can the soul of such a man in these present extremities of horror, which yet are but the pledges of infinite more which must ensue; and in the evidence of so wonderfull and sweet promises, the scales of the external favour and fellowship of God, choose but with much importunity of affection to lay hold on so great a hope which is set before it, and with all readinesse and ambition of so high a service, yeild up it selfe into the hands of so gracious a Lord, to be by him ordered and over-ruled unto any obedience?

Secondly, this *willingnesse* of Christs People is wrought by a *spiritual illumination of minds*. And therefore the *Conversion* of sinners is called a *Conviction*, because it is ever wrought in us *Secundum modum iudicii*, as wee are reasonable and intelligent creatures. I take it (under favour and submission to better judgements) for a firme

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a) Col. 4. 17

Acts 14. 26.

2 Tim. 4. 5.

Rom. 15. 9.

b) 2 Cor. 11. 18.

Luke 24. 32

1 Cor. 8. 2.

firm<sup>e</sup> truth; that if the minde of a man were once thoroughly and in a spiritual manner (as it becometh such objects as are altogether spirituall) possessed of the adequate goodnesse and truth which is in grace and glory, the heart could not utterly reject them; for humane liberty is not a brutish, but a reasonable thing; it consisteth not in contumacie or head-strongnesse, but in such a manner of working, as is apt to be regulated, varied, or suspended by the dictates of right reason. The only cause why men are not willing to submit unto Christ, is because they are not thoroughly, and in a manner suitable to the spiritual excellencie of the things, illightned in their minde. The Apostle often maketh mention of

<sup>a</sup> *fulfilling, and making full proof of our ministry, and of preaching the Gospel fully, namely, with the evidence of the Spirit and of power, and with such a manifestation of the truth as it doth commend it self unto the conscience of a man.* The <sup>b</sup> *Word of God, saith the Apostle, is not yea and nay, that is, a thing that may be admitted or denied at pleasure, but such a word as hath no in-evidence in it selfe, nor leaveth any uncertainty or hesitancie in a mind fitted to receive it.* And as we may thus distinguish of *Preaching*, that there is an imperfect, and a full preaching: so may wee distinguish of *understanding* the things preached, in some it is full, and in others but *superficial*; for there is a *Twofold illumination* of the mind, the one *Theoretical* and meerly *Notionall*, consisting in knowledge; the other *Practical*, *experimental*, and *spirituall*, consisting in the irradiation of the soule by the light of Gods countenance, in such an apprehension of the truth as maketh the heart to burn thereby: *when we know things as we ought to know them*, that is, when the manner and life of our knowledge is answerable to the nature and excellencie of the things knowne, when the eye is spiritually opened to believe, & seriously to conclude that the things spoken are of most pretious and everlasting consequence



quence to the soul, as things that concerne our peace with God. This is the *Learning of Christ*, the teaching of the Father, the knowing of things which passe knowledge, the setting to the seale of our owne hearts that God is true, the evidence of spirituall things not to the braine, but to the conscience. In one word, this is that which the Apostle calleth, *A spirituall Demonstration*. And surely in this case, the heart is never over-ruled contrary to the full, spirituall, and infallible evidence of Divine truths, unto a practicall judgement. Therefore the Apostle saith that *Eve being Deceived* was in the transgression, and there is frequent mention made of the *deceitfulnesse of sin*, to note that sin got into the world, by *error and seduction*. For certainly the will is *ῥησις μετὰ λόγου*, a *Rationall Appetite*, and therefore (as I conceive) doth not stirre from such a good as is fully and spiritually represented thereunto, as the most universall, adequate, and unquestionable object of the desires and capacities of a humane soul; for the freedome and willing consent of the heart is not lawlesse, or without rules to moderate it, but it is therefore said to be free, because whether out of a true judgement it move one way, or out of a false, another; yet in both it moveth *naturally, secundum modum sibi competentem*, in a manner suteable to its owne condition.

1 Tim. 2. 14.

If it bee objected that the heart being unregenerate is utterly averse unto any good, and therefore is not likely to bee made willing by the illumination of the minde. To this I answer, that it is true, the will must not onely bee moved, but also renewed and changed, before it can yeeld to Christ: But withall, that God doth never so fully and spiritually convince the judgement, in that manner, of which I have spoken, without a speciall worke of grace thereupon, opening the eye, and removing all naturall ignorance, prejudice, hesitancie, inadvertency, misperswasion, or any other discomper of the minde

Oportet non tantum moveri, sed etiam novam fieri. Prosper.

Y

which

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which might hinder the evidence of spirituall truth. By which meanes hee also frameth and fashioneth the will to accept, embrace, and love those good things, of which the minde is thus prepossessed.

Thirdly, this *willingnesse* of Christs people is wrought by the *Communion* and *adspiration of the Spirit of Grace*, which is a *free spirit*, a *spirit of love*, and a *spirit of liberty*. a spirit which is in every faculty of man, as the soul and principle of its Christianity or Heavenly being and working. And therefore it makes every faculty *secundum modum sibi proprium* to worke unto spirituall ends and objects. As the soul in the eye causeth that to see, and in the eare to heare, and in the tongue to speake: so the spirit of Grace in the minde causeth it rightly to understand, and in the will causeth it freely to desire Heavenly things; and in every faculty causeth it to move towards Christ in such a way and manner of working, as is futable to its nature.

Fourthly, this *willingnesse* of Christs people ariseth from the *apprehension of Gods deare love*, bowels of *mercy*, and riches of most unsearchable grace, revealed in the face of Iesus Christ to every broken and penitent spirit. Love is naturally, when it is once apprehended, an *Attractive of love*. And therefore it is that the Apostle saith, *Faith worketh by love*, that is, By faith first the heart is perswaded and affected with Gods Love unto us in Christ. *I love by the faith of the Son of God, who loved me, and gave himselfe for me, Gal. 2. 20. Eph. 3. 17. 18.* Being thus perswaded of his love to us, the heart is framed to love him againe: for who can be perswaded of so great a benefit as the remission of sins, and not be most deeply inflamed with the love of him, by whom they are remitted? 1. *Ioh. 4. 19. Luk 7. 47.* and lastly by this reciprocal love of the heart to Christ, *faith becommeth effectual* to worke obedience and conformity to his will. *Love is the fulfilling of the Law*, he that loves God would  
with

<sup>2</sup>Gal. 5. 12.

<sup>1</sup>Tim. 1. 7.

<sup>2</sup>Cor. 3. 17.

with all joyfullnesse fulfill every jot of Gods Law if it were possible: *This is the love of God*, saith the Apostle, *that we keep his Commandements, and his Commandements are not grievous*. True love overcomes all difficulties, is not apt to pretend occasions for neglecting any service of God, nor to conceive any prejudices against it, but puts an edge and alacrity upon the spirit of a man: he can no more be said to love Christ, who doth not willingly undergoe his yoke, than that woman to love her husband who is ever griev'd at his presence, and delighteth more in the society of strangers.

Fifthly, this *willingnesse* of Christs people ariseth from the *beauty and preciousnesse* of those ample Promises, which by the love of Christ are made unto us. It is said of Moses that he did *chuse* (and that is the greatest act of willingnesse) rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: and the ground of this willingnesse was, *he had a respect unto the recompence of the reward*, Heb. 11. 25, 26. so Christ endur'd the Crosse, and despised the shame, that is, the shame (which would much have stagger'd and disheartned an unresolved man) was no prejudice or discouragement unto him, to abate any of his most willing obedience, and the motive was, *for the joy that was set before him*, Heb. 12. 2. And Saint Paul professeth of himselfe that hee *pressed forward*, hee was not onely willing, but importunate and contentious to put forth all his spirits, and like riders in a race to rouse up himself in a holy fervour and emulation, and all this was *for the Price of the high calling of God in Christ Iesus*, which was, as it were, before his face in the Promises thereof. *Philippians* 3. 14 so the Apostle assureth us, That a Christians Hope to bee like unto Christ hereafter, will cause him to purifie himself even as hee is pure, 1 *Iob* 3. 3. when a man shall sit downe and recount with David, what God hath done for him already. *Who am I,*



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O Lord God and what is my house, that thou hast brought mee hitherto? And what God hath further promised to doe for him more. Thou hast also spoken of thy servants house for a great while to come. Of a childe of wrath, thou hast called mee to an inheritance of the Saints in light, and into the fellowship of more glory than can be shadowed forth by all the lights of Heaven, though every Star were turned into a Sun; I say, when the soul shall thus recount the goodnesse of God, how can it but bee wonderfully enlarged with thoughts of thankfulness, and grieved at the slow and narrow abilities of the other parts to answer the urgent and wide desires of a willing soul.

Sixthly, this willingness of Christs people ariseth from the experience of that peace, comfort, life, liberty, triumph and security which accompanieth the Spirit and the service of Christ. Nothing makes a man more fearefull of warres, than the dangers and hazards which are incident thereunto. But if a man can serve under such a Prince, whose employments are not onely honourable, but safe; if hee, who is able and faithfull to make good his words, promise us that none either of the stratagems or forces of the enemy shall doe us hurt, but that they shall lie before us, while wee resist them: who would not bee a Voluntary in such services as are not liable to the casualties and vicissitudes which usually attend other warres, wherein hee might fight with safety, and come off with honour? David had experience of Gods power in delivering him from the Lion and the Beare, and was well assured that that God who was carefull of sheepe, would be more pitiful to his people Israel, and that made him with much willingness ready to encounter Goliath, whose assurance was onely in himselfe and not in God: When a man shall consider what God might have done with him, hee might have sent him from the wombe to Hell, depriv'd him of the means of grace, left him to the rebellion

rebellion and hardnesse of his evill heart, and to the rage of Satan, burnt his bones, and dryed up his bowels with the view of that wrath which is due to sinne, and what he hath done with him; he hath called him to the knowledg of his will, refreshed him with the light of his Countenance, heard his prayers, given an Issue to his temptations, and a reviving out of bondage, fastned him as a nail in his holy place, given him his favour which is better than light, and spoken of his servant for a long time to come; O how readily will the spirit of such a man conclude, Lord, according to thine owne heart hast thou done all this unto me, and I have found so much sweetnesse in thy service above all mine owne thoughts or expectations, that now, O Lord, my heart is prepared, my heart is prepared, I will sing and rejoyce in thy service.

Lastly, this *willingnesse* of Christs people ariseth from that excellent *beauty and attractive vertue* which is in holinesse. *Thy Law is pure, therefore thy servant loveth it.* And therefore we finde Christ and his Church doe kinde the coales of love, and stirre up those flames of mutuall dearenesse towards one another, doe cherish those longing, languishing, and ravished affections, and suspirings of hearts, by the frequent contemplations of each others beautie. *Behold, thou art faire my love, Behold, thou art faire, thou hast Doves eyes, Behold thou art faire my beloved, yea pleasant, &c. Cant. 1. 15. 16.* These are the principles of that great devotion and willingnesse which is in the people of Christ unto his service.

And hereby wee may make triall of the truth of that profession, subjection, and obedience which we all pretend unto the Gospell of Christ. It is then onely sound when it proceeds from a willing and devoted heart, from purpose, fervour and earnestnesse of Spirit; for as God in mercy accounts *the will for the deed*; because where there is a willing minde there will certainly be all answere-

*Triall of Truth  
Rom. 11. 13.*

Rom. 12. 17.

Gal. 4. 18.

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\* Qui perficitur  
apud se paratam  
fuisse virtutem,  
reddis pro vir-  
tute mercedem.  
Nunquid Cain  
cum Deo munus  
offerret jam per-  
tineat ad fratrem?  
Et amen patri-  
cidium mente  
conceptum Deum  
providens ante  
damnabit, ut  
illius cogitatio  
prava & prini-  
ciosa conceptio  
Deo providens  
prospicienda est:  
ita & in Dei  
servis, apud quos  
confessio cogita-  
tur, & marty-  
riū mente con-  
cipitur, animus  
ad bonum deli-  
ctum, Deo iudice  
coronatur. Aliud  
est martyr & ani-  
mum deesse, ali-  
ud animo defu-  
isse martyrium,  
nec enim sangui-  
nem vestrum  
querit Deus, sed  
finem. Cypri. de  
mors. Neque e-  
nim in sacrificiū  
qua Abel, &  
Cain primi ob-  
tulimus, munera coram Deo, sed corda imbuta, ut ille placeret in munere qui placebat in corde.  
Idem de Orat Domini.

able endeavours to execute that will, and to reduce it into  
act, so he esteemes the deed nothing without the \* will :  
Cain and Abel did both sacrifice, it was the heart which  
made the difference betweene them : let the outward  
conversation be what it will, yet if a man regard iniqui-  
tie in his heart, God will not heare him. *Gravius est di-  
ligere peccatum quam facere :* It is a worse token (saith  
Gregorie) of an evill man to love sinne, then to commit  
it, for that it may be committed out of temptation and in-  
firmity, and so may be either in part the sin of another  
that tempteth us, or at least not the sinne of our whole  
selves, but of those remainders of corruption which dwell  
within us. But our love is all our own, Satan can but offer a  
temptation, the heart it selfe must love it : and love is  
strong as death, it worketh by the strength of the whole  
man, and therefore ever such as the will is (which is  
the seat of love) such is the service too. And the rea-  
son is, First, because the will is the first mover, and the  
master-wheele in spirituall workes, that which regula-  
teth all the rest, and keepeth them right and constant ;  
that which holdeth together all the faculties of the soule  
and body in the execution of Gods will. In which sense,  
amongst others I understand that of the Apostle, *That  
love is the bond of perfection*, because when love resideth  
in the heart, it will put together every faculty to doe  
that work of God perfectly which it goes about. And  
therefore by a like expresseion it is called *The fulfilling of  
the Law*, because love aimes still at the highest, and at the  
best in that thing which it loves, it is ever an enemy to  
defects. He that loves learning will never stop, and say  
I have enough, in this likewise love is as death. And he  
that loves grace, will be still *Ambitious to abound* in the  
worke of the Lord, and to presse forward unto per-  
fection, to make up that which is wanting to his faith, to



be sanctified thorowout, to bring forth more fruit, to walke in *all pleasing*, to be holy, and unblameable, and unreproueable, without spot or wrinkle. It is an absurd thing in religion to dote upon mediocrities of grace; *in eo non potest esse nimium, quod esse maximum debet*; He that with all the exactnesse and vigour of his heart, can never gather together *all grace*, can surely never have too much. In false religions no man so much magnified as he that is strictest: that Papist which is most cruell to his flesh, most assiduous at his beads, most canonicall in his houres, most macerated with superstitious penance, most frequently prostrated before his idols, is of all other most admired for the greatest Saint. O why should not an holy strictnesse be as much honoured as a superstitious? why should not exactnesse, purity, and a contending unto perfection, be as much valued in a true as in a false religion? Why should not every man strive to be filled with grace, since he can never have enough till he have it all, till he is full? He that truly loves wealth, would be the richest; and he that loves honour, would be the highest of any other: certainly Grace is in it selfe more lovely than any of these things. Why then should not every man strive to be most unlike the evill world, and to be more excellent than his neighbour, to be holy as God is holy, to be as Christ himselfe was in this world, to grow up in unity of faith, and in the knowledge of him, unto a perfect man? Certainly, if a man once set his will and his heart upon Grace, he will never rest in mediocrities; he will labour to abound more and more, he will never thinke himselfe to have apprehended, but forgetting the things which are behinde, he will reach forth to those things which are before him, for all the desires of the heart are strong, and will over-rule any other naturall desire. The grieve of *David's* heart made him forget to eat his bread. The desire of Christ's heart to convert the Samaritan woman, made him carelesse of

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his owne hunger. It is my meat to doe the will of him that sent me, and to finish his worke. A true heart will goe on to finish the worke which it hath begunne. *The wicked sleep not*, saith *Salomon*, except they have done mischief; And the enemies of *Saint Paul* provided to stop the clamours and demands of an empty stomacke with a solemne vow that they would neither eat nor drinke till they had slaine *Paul*. Lust never gives over till it finish sine, and therefore the Love of Christ should never give over till it finish Grace.

Judg. 5. 2. 9.

Secondly, because *God is more honored in the obedience of the will*, than of the outward man. Humane restraints may rule this, but nothing but Grace can rule the other; for herein we acknowledg God to be the searcher of hearts, the discernor of secret thoughts, the Judge and Lord over our consciences. *Whatsoever ye doe* (saith the Apostle) *doe it heartily as to the Lord, and not to men*. Noting unto us, that a man doth never respect the Lord in any service which cometh not willingly, and from the inner man. Now he worketh in vaine, and loseth all that he hath wrought, who doth not worke for him who is master of the businesse he goes about, and who onely doth reward it. Therefore saith the Apostle, *Doe it heartily as to the Lord, knowing that of the Lord you shall receive the Reward of the Inheritance, for you serve the Lord Christ*. He onely is the pay-master of such kinde of worke, and therefore doe it onely as to him, so that he may approve and reward it.

Before I leave this point touching the willingnesse of Christ's people, here is a great case, and of frequent occurrence to be resolved, Whether those who are truly of Christ's people may not have feares, torments, uncomfortablenesse, wearinesse, unwillingnesse in the wayes of God? *Saint John* in generall states the case, *There is no feare in love, but perfect love casteth out feare: Because feare hath torment*, 1 *Joh. 4. 18*. so that it seemes where there

there is torment, and wearinesse, there is no love : for the cleering of this case, I shall set downe some few positions.

First, in generall, where there is true obedience there is ever a *willing and free spirit*, in this degree at the least, a most deepe desire of the heart, and serious endeavour of the spirit of a man to walk in all well-pleasing towards God: a longing for such fulnesse of Grace, and enlargement of soule as may make a man fit to runne the way of Gods commandements.

Secondly, where there is this *will*, yet there may upon other reasons be such a *fear* as hath paine and torment in it, and that in two respects: First, there may be a *fear* of Gods *wrath*, the soule of a righteous man may be surpriz'd with some glimpses and apprehensions of his most heaveie displeasure, he may conceive himself set up as Gods *marke* to shoot at, *Job* 7. 20. that the *paysoned arrowes and terrors of the wrath of God* doe stick fast upon him, *Job* 6. 4. that his *transgressions are sealed up and reserv'd against him*, *Job* 14. 17. The hot displeasure of the Lord may even *vex his bones*, and make his soule sore within him, *Psal.* 6. 1, 2, 3. He may conceive himselfe *forgotten and cast out by God*, surpris'd with fearefulness, trembling, and the horrour of death, *Psal.* 13. 1. *Psal.* 55. 4. Christ may withdraw himself and be gone, in regard of any comfortable and sensible fruition of his fellowship, and in that case the soule may faile and seeke him but not finde him, and call upon him but receive no answer, *Cant.* 5. 6. A man may feare the Lord, and yet be in darkenesse, and have no light, *Eesai.* 50. 10. Secondly, there may be a great *fear* even of *performing spirituall duties*. A broken and dejected man may tremble in Gods service, and upon a deepe apprehension of his owne unworthinesse, and erroneous applying of that sad expostulation of God with wicked men, *What hast thou to doe to take my Covenant in thy mouth?*



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mouth? *Psal. 50. 16.* And, what hath my beloved to doe in mine house, seeing she hath wrought lewdnesse with many? *Jer. 11. 15.* he may be startled, and not dare adventure upon such holy and sacred things without much reluctance, and shame of spirit. *O my God, saith Ezra, I am ashamed and blush to lift up my face to thee my God: for our iniquities are increased over our heads, Ezra 9. 6.* Thus it is said of the poore woman who upon the touch of Christs garment had beene healed of her bloody issue, That she came fearing and trembling, and fell downe before Christ, and told him the truth, *Mark 5. 33.* But yet great difference there is betweene this feare of the Saints, and of the wicked. The feare of the wicked ariseth out of the evidences of the guilt of sinne, but the feare of the Saints from a tender apprehension of the Majesty of God, and his most pure eyes which cannot endure to behold uncleannesse (which made *Moses* himselfe to tremble, *Act. 7. 32.*) and out of a deepe sense of their owne unworthinesse to meddle with holy things. And such a feare as this may bring much uncomfortablenesse and distraction of spirit; but, never at all any dislike or hatred of God, or any stomacke-full disobedience against him. For as the feare of the soule deterres, so the necessity of the precept drives him to an endeavour of obedience and well-pleasing. Slavish feare forceth a man to doe the duty some way or other, without any eye or respect unto the manner of doing it. But this other which is indeed a filiall, but yet withall an uncomfortable feare, rather disswades from the duty it selfe, the heart being so vile; and unfit to performe so pretious a duty in so holy a manner as becomes it.

Thirdly, as the Saints may have feare and uncomfortablenesse (which are contrary to a free spirit) so they may have a wearinesse and some kinde of unwillingnesse in Gods service. Their spirits like the hands of *Moses* in the mount may faint and hang downe, may be damp'd with

with carnall affections, or tired with the difficulty of the worke, or pluck'd back by the importunity of temptations, so that though they beginne in the spirit, yet they may be bewitched and transported from a through-obedience to the truth, *Gal. 3.1.3.* A deadnesse, heavinessse, insensibility, unactivenesse, confusednesse of heart, unpreparednesse of affections, insinuation of worldly lusts and earthly cares may distract the hearts, and abate the cheerefulnesse of the best of us. And hence come thole frequent exhortations to stirre up our selves, to prepare our hearts to seeke the Lord, to whet the Law upon our children, to exhort one another, lest the deceitfulnesse of sinne harden us, to be strong in the Grace of Christ, not to faint or be weary of well-doing, and the like. All which, and sundry like intimate a sluggishnesse of disposition, and naturall bearing back of the will from Gods service.

Fourthly, the *Proportion* of this discomfort and wearinesse ariseth from these grounds: First, from the *strength of these corruptions* which remaine within us: for ever so much fleshlinesse as the heart retaines, so much bias a man hath to turne him from God and his wayes, so much clog and encumbrance in holy duties. And this remainder of flesh is in the will as well as in any other faculty to indispose it unto spirituall actions, as it is in our *members* that we *cannot doe* the things we would, *Gal. 5.17.* so in proportion it is in *our Wills*, that we cannot with all our strength *desire* the things which we should, and therefore *David* praiseth God for this especiall Grace, Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine owne have we given thee, *1 Chro. 29.14.*

Secondly, from the dulnesse or sleepinesse of Grace in the heart, which without daily reviving, husbanding, and handling will be apt to contract a rust, and to be over-

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over-growne with that bitter root of corruption within. As a bowle will not moove without many rubs and stops in a place overgrown with grasse, so the will cannot move with readinesse towards God, when the Graces which should actuate it are grown dull and heavie. A rustie key will not easily open the lock unto which it was first fitted; nor a neglected Grace easily open or enlarge the heart.

Thirdly, from the violent importunity and *immodesty of some strong temptation*, and unexpellible suggestions, which frequently presenting themselves to the spirit doe there beget jealousies to disquiet the peace of the heart: for Satans first end is to rob us of Grace, for which purpose he heartneth our lusts against us: but his second is to rob us of comfort, and to tolle us up and downe betweene our owne feares and suspitions: for unwearied and violent contradictions are apt to beget wearinesse in the best. Consider him that endured such contradiction of sinners against himself, saith the Apostle, *lest ye be wearied and faint in your minds, Heb. 12. 3.*

Fourthly from the *present weight of some heavie fresh sinne*, which will utterly indispose the heart unto any good. As we see how long security did surprise David after his murder and adulterie. Thus as *Jonah* after his flight from God, fell asleepe in the ship: so stupiditie and unaptnesse to work is ever the childe of any notable and revolting sinne. When the conscience lieth bleeding under any fresh sinne, it hath first a hard taske to goe through in a more bitter renewing the teares of repentance. And hard workes have for the most part some feares and reluctancies in the performing of them. Secondly, it hath not such boldnesse and assurance to be welcome to God. It comes with shame, horror, blushing and want of peace, and so cannot but finde the greater conflict w<sup>th</sup> selfe. Thirdly, sinne diswonts a man from God, carries him to thickets and bushes. The soule loves not



not to be deprehended by God in the company of Satan or any sinnefull lust. That childe cannot but feeble some strugglings of shame and unwillingnesse to come unto his father, who is sure when he comes to be upbraided with the companions which he more delights in.

Fifthly, from the proportions of the desertions of the Spirit: for the Spirit of God bloweth where and how hee listeth; and it is he that worketh our wills unto obedience. If he be grieved and made retire, (for he is of a delicate and jealous disposition) if he turne his winde from our sailes, alas, how slow and sluggish will our motion bee? How poore our progresse? Vpon these and severall other the like grounds, may the best of us bee possessed with feares, discomforts, and unwillingnesse in Gods service. But yet

Fifthly, none of all this takes off the will to *Tanto*, though it doe, *à Tanto*, but that the faithfull in their greatest heavinesse and unfitnesse of spirit have yet a stronger byas towards God, than any wicked man when hee is at best. For it is true of them in their lowest condition; that they Desire to feare Gods name. *Nehem. 1.* That the desire of their soul is towards the remembrance of him, *Esay 26. 8.* that they are seriously displeased with the distempers and uncomfortablenesse of their Spirit; *Psal. 42. 5.* that they long to be enlarged that they may run the way of Gods Commandments, *Psal. 119. 32.* That they set their affection unto God and his service, *1 Chron. 29. 3.* That they prepare their hearts to seek the Lord God, *2 Chron. 30. 19.* That they strive, gronne, wrestle; and are unquiet in their dumps and dulnesse, earnestly contending for joy and freedome of Spirit, *Psal. 51. 8. 11. 12.* In one word, that they dare not omit those duties, which yet they have no readinesse and disposednesse of heart to performe; but when they cannot doe them in alacrity, yet they doe them in obedience, and serve the Lord when hee hideth his face from them: *I said, I am*  
cast

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*cast out of thy sight, yet I will looke againe towards thy holy Temple, Ionah 2.4. He that feareth the Lord will obey his voice, though he walke in darknesse, and have no light, Esay 50. 10. So then the faithfull have still thus much ground of comfort; that God hath their wils alwaies devoted and resign'd unto him, though thus much likewise they have to humble them too, the dayly experience of a back-sliding and tired spirit in his service; and should therefore bee exhorted to stirre up the spirit of grace in themselves, to keep fresh and frequent their communion with Christ. The more acquaintance and experience the heart hath of him, the more abundantly it will delight in him, and make haste unto him, that it may with Saint Paul apprehend him in fruition, by whom it is already apprehended, and carried up unto heavenly places in assurance and representation. As long as we are here, there will bee something lacking to our faith, some mixture of unbelieve and distrust with it, 1 Thes. 3. 10. Marke. 9. 24. corruptions, temptations, afflictions, trials, will bee apt to beget some feares, discomforts, wearinesse, and indisposednesse towards Gods service. The sense whereof should make us long after our home, with the Apostle grone, and wait for the adoption, even the redemption of our bodies, for the manifestation of the sons of God, (for though we are now sons, yet it doth not appeare what we shall be, 1 Joh. 3. 2.) should make us pray for the accomplishment of his promises, for the hastening of his Kingdome, where we shall be changed into an universal spiritualnesse, or purity of nature, where those relicks of corruption, those strugglings of the law of the members against the law of the minde shall be ended, those languishings, decayes, ebbs and blemishes of grace shall be removed, where all deficiencies of grace shall be made up, and that measure and first fruits of the Spirit which we here receive, shall be crowned with fulnesse, and everlasting perfection. Here we are*

are likewise the stones and other materials of *Salomons* Temple, but in the act of fitting and preparation, no marvel if we be here crooked, knotty, uneven, and therefore subject to the hammer, under blowes and buffets. But when we shall be carried to the heavenly building which is above, and there laid in; there shall bee nothing but smoothnesse and glory upon us, no noise of hammers, or axes, no dispensation of Word or Sacraments, no application of censures and severity; but every man shall bee filled with the fulnesse of God, Faith turned into sight, Hope turned into fruition, and Love everlastingly ravished with the presence of God, with the face of Iesus Christ, with the fulnesse of the Holy Spirit, and with the communion and society of all the Saints. And so much for the first observation out of the third particular, concerning the *willingnesse of Christs people*.

There was further therein observed the *Principle* of this *Willingnesse*, [*In the day of thy power, or of thine armies*] that is, when thou shalt send abroad Apostles, and Prophets, and Evangelists, and Doctours, and Teachers for evidencing of the Word and Spirit unto the consciences of men. Whence wee may secondly observe, that the [*Heart of Christs people is made willing to obey him by an act of Power,*] or by the strength of the Word and Spirit. It is not barely *enticed*, but it is *conquered* by the Gospel of Christ, 2 Cor. 10. 4, 5. And yet this is *not a compulsory conquest* (which is utterly contrary to the nature of a reasonable will, which would cease to bee it selfe, if it could be compell'd) but it is an *effectuall conquest*. The will (as all other faculties) is dead naturally in trespasses and sins. And a dead man is not raised to life againe by any *enticements*, nor yet compell'd unto a condition of such exact complacency and suteablenesse to nature by any act of *violence*. So then a man is made *willingly* subject unto Christ, neither by *meere morall persuasions*, nor by any *violent impulsions*; but by a  
power,



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power, in it selfe *supernaturall, spirituall, or Divine*, and in its manner of working *sweetly tempered to the disposition of the will*, which is never by grace destroyed, but perfected. Therefore the Apostle saith, that it is *God who worketh in us to will and to doe*, Phil. 2. 13. first, hee frameth our will according to his owne (as *David* was said to bee a man *after Gods owne heart*) and secondly, by that will, and the imperate acts thereof, thus sanctified and still assisted by the Spirit of grace, hee setteth the other powers of nature on worke in further obedience unto his Will. And therefore the Prophet *David* praised God that had enabled him and his people *to offer willingly* unto the service of Gods house, and prayeth him that hee would ever keepe that willing disposition in the imaginations and thoughts of the hearts of his people, 1 Chron. 29, 14, 18. Therefore, the Apostle saith, that *Our faith standeth not in the wisdom of men, but in the power of God*, 1 Cor. 4. 5. Therefore likewise it is called *The faith of the operation of God who raised Christ from the dead*, Col. 2. 12.

For the more distinct opening and evidencing this point, how Christs people are made *Willing by his power*. I will onely lay together some briefe positions which I conceive to bee thereunto pertinent, and proceed to that which is more plaine and profitable. First, let us consider the *nature of the will*, which is, to be a *Free agent or mover*, to have *ex se*, and within it selfe an *indifferencie* and *undeterminatenesse* unto severall things: so that when it moves or not moves, when it moves one way or other, in none of these it suffers violence, but workes according to the condition of its owne nature.

Secondly, we may note that this indifferency is two-fold, either habituall, belonging to the constitution of the will, which is nothing else, but an *originall aptitude*, or *intrinsecall non-repugnancy* in the will, to move unto contraty extremes, to worke, or to suspend its owne working.

working, or else actual, which is in the exercise of the former, as objects present themselves: & this is twofold, either a freedom to good or evil, or a freedom to wil, or not to wil

Thirdly, notwithstanding the wil be in this manner free, yet it may have his freedom in both regards so determined, as that in such or such a condition, it cannot do what it should, or forbear what it should; or cannot do what it should not, nor forbear what it should not. Man fallen, without the Grace of God, is free only unto evil, and Christ in the time of his obedience, was free wholly unto good. Man free to evil, but yet so, as that he only doth it voluntarily, he cannot voluntarily leave it undone. Christ free onely to good, yet so, as that he doth it most freely, but could not freely omit the doing of it.

Fourthly, the wil worketh not in this condition of things unto moral objects without some other concurrent principles which sway and determine it several wayes, so that the wil is *principium quod*, the faculty which moves; and the other *principium quo*, the quality or vertue by which it moves. And these qualities are in natural men the *flesh* or the originall concupiscence of our nature, which maketh the motions of the wil to be *depravata* or depraved: the wil of the flesh; and in the regenerate, the *Grace and Spirit of Christ*, so far forth as they are regenerate.

Fifthly, as the wil is ever carried either by the flesh or the spirit to its objects, so neither to the one or the other without the preceding conduct and direction of the practical judgment, whether by grace illightned to judge aright, or by corrupt affection bribed and blinded to misguide the wil; for the wil being a rational appetite, never moveth but *per modum judicii*, upon apprehension of some goodnes & convenience in the thing wherunto it moves.

Sixthly, the judgement is never thoroughly illightned to understand Spiritual things in that immediate and ample beauty and godnesse which is in them, but onely by the Spirit of Christ, which maketh a man to have the

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Rom. 8 9, 10.

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1 Cor. 6. 17.

self-same mind, judgement, opinion and apprehension of heavenly things which he had; so that Christ and a Christian do *una sentia*, *think the same thing*, as the Apostle speaks, *Phil. 2. 5*. By the which Spirit of grace, working first upon the judgment to rectifie that, and to convince it of the evidence and necessity of that most universal and adequate good which it presenteth, the whole nature is proportionably renew'd, and Christ formed as well in the will and affections, as in the understanding: as the body in the womb is not shaped by piece-meale, one part after another, but altogether by proportionable degrees and progresses of perfection. So that at the same time when the Spirit of grace by an act of Heavenly illumination is present with the judgement of reason to evident, not the truth onely, but the excellency of the knowledge of Christ thereunto, it is likewise present by an act of heavenly persuasion, and most intimate allurement unto the will and affections, sweetly accommodating its working unto the exigence and condition of the faculties, that they likewise may with such liberty and complacency as becomes both their owne nature, and the quality of obedience required, apply themselves to the desire and prosecution of those excellent things which are with so spiritual an evidence set forth unto them in the ministry of the Word. As by the same soule the eye seeth, and the ear heareth, and the hand worketh: So when Christ by his Spirit is formed in us, (for the Spirit of Christ is the *anima prima*, or soule of a Christian man, that which animateth him unto an heavenly being and working) every power of the soule and body is in some proportionable measure enabled to work *seu modo*, in such manner as is convenient and proper to the quality of its nature, to the right apprehension and voluntary prosecution of spiritual things. The same Spirit which by the word of Grace doth fully convince the judgment, and let the light of the knowledge



ledge of the glory of God shine upon the mind; doth by the same word of grace proportionably excite, and assist the will to affect it, that as the understanding is elevated to the spiritual perception, so the will likewise is enabled to the spiritual love of heavenly things.

By all which wee may observe that this working of the Spirit of grace, whereby wee become voluntaries in Christs service, and whereby he worketh in us both to will and to do those things which of our selves wee were not obedient unto, neither indeed could be, is both a sweet and powerfull worke; as in the raising of a man from the dead (to which in the Scriptures the renewing of a sinner is frequently compared;) there is a worke of great power, which yet being admirably futeable to the integrity of the creature, must needs bring an exact complacency and delight with it. We may frequently in holy Scriptures observe, that of the same effect several things may be affirmed by reason of its connexion unto severall causes, and of the severall casualties or manners of concurrence with which those severall causes have contributed any influence unto it. As the obedience of Christ was of all other the most free and voluntarie service of his Father; if we consider it with respect unto his most Holy, and therefore most undistracted and unhindered will; (for if it were not voluntary it were no obedience) and yet notwithstanding it was most certaine and infallible, if we consider it with respect to the sanctitie of his nature, to the unmeasurableness of his unction, to the plenitude of his uneducible and unerring Spirit, to the mystery of his hypostatic union, and the communication of properties betweene his natures, whereby whatever action was done by him, might justly be called the action of God, in which regard it was impossible for him to liane. In like manner, the passive obedience of Christ was most free and voluntary, as it respected his owne will, for he troubled himselfe, he hum-

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\* For if *Assuerus* the husband of *Esther* were the same, who was father to *Darius* the Median, *Dan. 9. 1.* (as *Melchior Canus* l. 11. c. 5. p. 308. thinketh) then it is plaine that the utter desolation of the Jewes would have prevented their restitution under *Cyrus*, who was grandchild to that *Assuerus*: & if, as others, we take him to have been *Cambyse* the son of *Cyrus* or *Darius* Hy. *staspi* (as *Cariō lib. 2.* & *Trinim in Esth. c. 1.*) or *Xerxes* son to *Darius* (as *Gebebrand l. 2. p. 331.* *Fun. in Eyr. 4. 6.* *Esther 1. 1.* *Helvicus Scal. Emē. 1. 6.*) or *Artaxerxes*

*Longimanus.* (as *Bellarmin. l. 1. de verbo Dei. c. 7. Et de scriptoribus verbo Mardocheum p. 32.*) or *Artaxerxes Mucman* (as *Tornielius An. mun. 3651. fol. 1.*) Then we must note, that though the restoring of the Captivity began in *Cyrus* *Isai. 44. 28.* yet it was not accomplished on the sudden. Since above 100. yeers after, *Artaxer. Longim.* published an *Edict. Eyr. 7. 12.* like that of *Cyrus*, *Eyr. 1. 3.* to give liberty for building the City, and for every one of the Jewes that were willing to returne into their own country again.

and

and submit themselves to the Kingdome of Christ, if we looke upon it with relation unto the Spirit of Grace, which is the *principium quo*, the formal vertue whereby it is wrought; so it is an effect of power, and as it were, an act of conquest; and yet looke upon it with relation unto the heart it selfe, which is *Principium quod*, the material efficient cause thereof, and so it is a most free, sweet, connatural action, exactly temper'd to the exigencie of the second cause, and proceeding there-from with most exact delight, answerably to the measure of the Grace of illumination, or spiritual evidence in the minde, whereby our natural blindness, prejudices, and mispersuasions may be remov'd: and to the measure of the Grace of excitation, assistance, and co-operation in the heart, whereby the natural frowardness and reluctancy thereof may be subdued.

In one word, there are but three things requisite to make up a free and voluntarie action. First, it must be *cum iudicio rationis*, with a preceding judgement. Secondly, it must be *cum indifferentia*, there must be an internal indeterminatenesse and equal disposition of it selfe unto severall extremes. Thirdly, it must be *cum dominio actus*, the will must have the power of her owne works. And all these three do sweetly consist with the point of the Text, That the heart is made willing to obey Christ by an act of power.

For first, this power we speake of is only the power of the Word and Spirit, both which do alwaies worke in the ordinary course of Gods proceeding by them with men, *secundum iudicium*, by a way of judgement and conviction, by a way of teaching and demonstration, which is suteable to a rational facultie.

Secondly, which way soever the will is by the Spirit of Grace directed and perswaded to move, it still retaines an habitual or internal habitude unto the extremes, so that if it should have moved towards them, that motion



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would have beene as naturall and suitable to its condition as this which it followeth; for the determination of the act is no extinguishment of the liberty thereunto.

Thirdly, when the Spirit by the power of the word of Grace doth worke the will in us, yet still the will hath the dominion of its own act, that is, it is not servilely, or compulsorily thereunto overswayed, but worketh, *ex motu proprio*, by a selfe-motion, unto which it is quickened and actuated by the sweetnesse of divine Grace, as the seed of that action, according to that excellent knowne speech of Saint *Augustine*, *Certum est nos velle cum volumus, sed Deus facit ut velimus*. Thus wee see how the subjection of Christs people unto his kingdome is a voluntary act, in regard of mans will, and an act of power in regard of Gods Spirit inwardly illightning the minde with the spiritual evidence, not only of the truth, but the excellencie and superlative goodnesse of the Gospell of Christ; and inwardly touching the heart, and framing it to a lovely conformity and obedience thereunto.

The ground of this point why there is an act of power required to conquer the wills of sinners unto Christ, is that notable enmitie, stoutnesse, reluctancie, rebellion, wearinesse, averfenesse; in one word, fleshlinesse which possesseth the wills of men by nature: such forwardnesse unto evil, so much frowardnesse against good, such a spring and byas from private ends, and worldly objects, such feares without, such fightings within, such allurements on the right hand, such frowns and affrightments on the left; such depths of Satan, such hellish and unsearchable plots of principalities and powers, to keepe fast and faithfull to themselves this chiefe mistress of the soule of man; such flie and soaking, such furious and fiery temptations, to flatter or to fright it away from Christ; such strong prejudices, such deepe reasonings, such high imaginations, such scornfull and meane conceits of the purity and power of the wayes of Christ, such  
deceits.

deceitfulnesse of heart, such mis-perswasions and presumptions of our present peace, or at least of the easiness of our future reformation, such strong surmises of carnal hopes which will be prevented, or worldly dangers incurred, or private ends disappointed; such lusts to be denied, such members to be hewed off, such friends to be forsaken, such passions to be subdued, such certaine persecutions from the world, such endlesse solicitations of Satan, such irreconcilable contentions with the flesh; in the midst of all these pul-backs, how can we thinke the will should escape and breake thorow, if God did not send his Spirit, as once the Angel unto Lot, Gen. 19. 16. to lay hands upon it while it lingers and hankers after its wonted course, to use a merciful conquest over it, and, as the Scriptures expresse it, \* to lead it, to draw it, to take it by the arme, to carry it in his bosome, to bear it as an eagle ber young ones on her wings; nay, by the terrours of the Lord, and the power of his Word and wrath, to pull and snatch it as a brand out of the fire? Certainly, there is so much extreme perversenesse, so much hellishnesse, and divellish antipathy to God and his service in the heart by nature, that if it were left to its own stubbornnesse to kick, and rebell, and fall back, and harden it selfe, and were not set upon by the Grace of Christ, no man living would turne unto him, or make use of his blood; by the same reason that any one man perisheth, every man would too, because in all there is as fundamental and original enmitie to the wayes of Grace, as there is in any.

The consideration whereof may justly humble us in our reflexion upon our selves, whom neither the Promises of heaven can allure, nor the blood and passions of Christ perswade, nor the flames of hell affright from our sinnes, till the Lord by the sweet and gracious power of his holy Spirit subdue and conquer the soule unto himselfe. If a man should rise from the dead, and truly

\* Rom. 8. 14.  
John 6. 44  
Hos. 11. 3  
Isa. 40. 11  
Deut. 1. 31  
Deut. 32. 11  
Jude ver. 23

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Gen. 49. 6.  
 Jer. 6. 17.  
 Jer. 44. 16.  
 Luke 19. 27.  
 Ephes. 2. 3.  
<sup>b</sup> 1 Sam. 15. 23.  
<sup>c</sup> Malac. 3. 13.  
<sup>d</sup> Rom. 9. 19.  
 10. 21.  
<sup>e</sup> Exec. 2. 3, 4.  
<sup>f</sup> Hof. 5. 2.  
 2 Cor. 10. 5.  
 Jer. 7. 27.  
 Jer. 8. 5, 6.  
 Jer. 18. 18.  
<sup>h</sup> Jer. 19. 15.  
 Zech. 7. 11.  
<sup>i</sup> Jer. 6. 10.  
 Rom. 3. 11.  
 2 Thess. 3. 2.  
 Psal. 1. 3.

relate unto the conscience the wofull and everlasting  
 horrors of hell, if a mans natural capacity were made as  
 wide to apprehend the wrath, fury and vengeance of a  
 provoked God, the foulness, guilt, and venome of a  
 soul, fuller of finnes than the heavens of starrs, as the  
 most intelligent diuels of hell doe conceive them; If an  
 Archangel or *Seraphim* should be sent from heaven to  
 reveale unto the soul of a natural man the infinite glory  
 of Gods presence, the full pleasures of his right hand, the  
 admirable beauty of his wayes, the intimate conformity  
 and resemblance betweene his divine nature in himselfe,  
 and Image of his holinesse in the Creature, the unsearch-  
 able and bottomlesse love of Christ in his Incarnation and  
 sufferings, the endlesse, incomprehensible vertue and pre-  
 tiousnesse of his blood and prayers; yet so desperately  
 evil is the heart of man, that if after all this, God should  
 not afford the blessed operation and concurrence of his  
 own gracious Spirit, the revelation of his owne arme and  
 power upon the soule, to set on those instrumental cau-  
 ses, it would be invincible by any evidence, which all the  
 cries and flames of hell, which all the armies and hosts of  
 heaven were able to beget. There is no might or power  
 able to snatch a man out of the hands of his sin, but only  
 Gods Spirit. Notable are the expressions which the holy  
 Ghost every where useth, to set forth this wretched con-  
 dition of the heart by nature: <sup>a</sup> wilfulnesse and self-  
 willednesse, *We will not hearken, we will not have this man*  
*to reign over us;* <sup>d</sup> *David* <sup>a</sup>, many wiles in one. <sup>b</sup> Rebellion  
 and stubbornnesse, <sup>c</sup> stoutnesse of heart, <sup>d</sup> contestation  
 with God, and gain-saying his Word; <sup>e</sup> Impudence, stiffe-  
 ness, and hard-heartedness, <sup>f</sup> mischievous profoundnesse,  
 and deep reasonings against the Law of God; <sup>g</sup> pertina-  
 cie, resolvednesse, and abiding in mischiefe; they hold fast  
 deceit; obstinacie and <sup>h</sup> selfe-obduration. *They have*  
*hardned their necks that they might not heare;* <sup>i</sup> Impoten-  
 cie, immoveablenesse, and undocilenesse, their heart is un-

circum-



circumcised; they cannot heare, there is none that understandeth or seeketh after God: <sup>k</sup>scorne and slighting of the messages of the Lord: where is his Word? *Where is the promise of his coming?* <sup>l</sup>Incredulity, and belying the Lord in his Word, saying it is not he: *Who hath believed our report, and to whom is the arm of the Lord revealed?* <sup>m</sup>Wrestling, resisting, and fighting with the Word, rejecting the counsel of God; vexing and striving with his holy Spirit, *Ye have alwaies resisted the holy Ghost.* <sup>n</sup>Rage and fiercenesse of disordred affections, despising of goodnesse, trayterous, heady, and high-minded thoughts. Brutishnesse of immoderate lust, the untamed madnesse of an eharged beast, without any restraint of reason, or moderation. In one word, a <sup>p</sup>hell, and gulfe of unsearchable mischiefe, which is never satisfied. It is impossible that any reasonable man, duly considering all these difficulties, should conceive such an heart as this to be overcome with meere moral perswasions, or by any thing lesse than the mighty power of Gods owne Grace. To him therefore we should willingly acknowledge all our conversion and salvation. So extremely impotent are wee, O Lord, unto any good, so utterly unprofitable, and unmeet for our Masters use, and yet so strongly hurried by the impulsion of our own lust towards hell, that no precipice, nor danger, no hope nor reward, no man or Angel is able to stop us, without thine own immediate power: and therefore *Not unto us, O Lord, not unto us, but unto thy name onely* be attributed the glory of our conversion.

Againe, by this consideration we should be provoked to stirre up and call together all our strength in the Lords service, to recover our mis-spent time, to use the more contention and violence for the Kingdome of Heaven, when we consider how abundant wee have beene in the works of sinne, in the pursuing of vast desires which had neither end nor hope in them. O how happy

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<sup>k</sup> Jer. 17. 15  
<sup>2</sup> Chro. 30. 10  
<sup>2</sup> Pet. 3. 4  
<sup>l</sup> Isa. 53. 1  
<sup>Jer.</sup> 5. 12.  
<sup>m</sup> Gen. 6. 3  
<sup>Luke</sup> 7. 30  
<sup>Isa.</sup> 63. 10  
<sup>Acts</sup> 7. 51  
<sup>n</sup> 2 Tim. 3. 2.  
<sup>3, 4</sup>  
<sup>Rom.</sup> 1. 19, 31  
<sup>o</sup> Jer. 2. 24  
<sup>8, 6</sup>  
<sup>Hos.</sup> 8. 6  
<sup>p</sup> Jer. 17. 9  
<sup>Habak.</sup> 2. 5

## VERSE

Is it possible a thing would it be, if men could serve God with the same proportion of vigour and willingnesse of mind, as they served Satan and themselves before? I was never tired in that way, I went on indefatigably towards hell, like a swift Dromedary, or an untamed heifer, I pursued those evill desires which had vanity for their object, and miserie for their end, no fruit but shame, and no wages but death. But in the service of Christ I have a price before me, an abiding Citie, an enduring substance, an immarcescible crown to fix the highest of my thoughts upon: I have the Promises of Christ to strengthen me, his Angels to guard, his Spirit to lead, his Word to illighten me. In one word, I have a Soule to save, and a God to honour. And why should not I apply my power to serve him; who did reach forth his owne power to convert me? A long way have I to goe, and I must doe it in a spanne of time; so many temptations to overcome, so many corruptions to shake off, so many promises to believe, so many precepts to obey, so many mysteries to study, so many works to finish, and so little time for all: my weakneses on one side, my busineses on another, my enemies and my sinnes round about me take away so much, that I have scarce any left to give to God. And yet, alas, if I could serve God on earth, as he is served in heaven, If I had the strength of Angels, and glorified Saints, to doe his will, it would come infinitely short of that good will of God in my redemption, or of his power in my conversion. If God should have said to all the Angels in heaven, there is such a poor wretch posting with full strength towards hell, goe, stand in his way and drive him back again; all those glorious armies would have been too few to block up the passages between sin and hell; without the concurrence of Gods own Spirit and power, they could have returned none other answer but this, We have done all we can to perswade and turn him, but he will not be turned.

If

If then the Lord did put to his owne power to save me, great reason there is that I should set my weake and impotent faculties to honour him; especially since he hath beene pleased both to mingle with his service great joy, liberty, and tranquillity here, and also to set before it a full, a sure, and a great reward, for my further animation and encouragement thereunto.

The fourth thing observed in this Verse was the attire wherein Christs people should attend upon his service, *In the Beauties of Holinesse* These words referre to those before, and that either to the word [*People*] or to the word [*willing*]. If to [*People*] then they are a further description of Christs Subjects or Souldiers, they shall be all like servants in Princes Courts, beautifully arraied, like the Priests of the Law, that had garments of beauty and glory; and so *Schindler* expounds it, *In societate Sacerdotum*. If to the word [*willing*] then it notes the ground and inducement of their great devotion and subjection unto Christs Kingdome, that as the people came up in troopes to the Lords house, which was the Beauty of his Holinesse, or as men do flock together to the sight of some honorable and stately solemnity: so Christs people should by the beauty of his banners be allured to gather unto him, and flye in multitudes as Doves unto their windowes. Which way ever we understand the words, we may from them observe, First, *That holinesse is a glorious and a beautiful thing*. The holy oyle with which all the vessels of the Sanctuary were to be consecrated, was a type of that Spirit which sanctifieth us and maketh us Kings and Priests unto God, and it was to be compounded of the purest and most delicate ingredients which the art of the Apothecary could put together. Therefore our Saviour still calleth his Spouse the *fairest of women*, to note, that no other beautie in the world is to be compared with Holinesse. Therefore our Faith, and Holinesse is called a *Wedding Garment*; at which

Exod. 30.23

Cent. 4. 12

Mat. 22. 12



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<sup>a</sup> Rom. 13. 14  
Col. 3. 12

<sup>b</sup> Psa. 45. 13, 14  
Esa. 61. 10  
Jer. 2. 32  
Eze. 16. 8, 14

<sup>c</sup> Cant. 5. 10, 16  
<sup>d</sup> Hag. 2. 7  
<sup>e</sup> Psa. 84. 87, 3  
Revel. 21. 18, 23

<sup>f</sup> 2. Cor. 7. 1  
<sup>g</sup> Zech. 3. 3, 4  
Esa. 1. 5, 6  
<sup>h</sup> John 15. 3  
17. 17

which solemnitie men use above all other to adorne themselves with their costliest and most beautiful attire. Therefore we are said to <sup>a</sup> Put on the Lord Jesus, and to Put on bowels of mercie, and humblenesse of minde, and meeknesse, &c. and therefore likewise the Church is compared to a <sup>b</sup> Bride decked in her choicest ornaments and jewels, broidred work, filke, fine linnen, bracelets, chaines, jewels, crownes, gold, silver, perfect comlinessse, garments of salvation, and of praise, robes of righteousness, &c. And Christ the husband of his Spouse, the chiefest and most amiable of ten thousand, even altogether lovely, The <sup>d</sup> Desire of all Nations, and the allure-ment of all hearts that can looke upon him. And <sup>e</sup> Jerusalem the palace of this glorious couple described by the most precious and desirable things which can be thought on. Jasper the wall, gold the pavement, pearle the gates, pretious stones the foundation, and the Lord the light thereof. Of our selves by reason of sin we are full of <sup>f</sup> filthinesse and deformity in flesh and spirit, <sup>g</sup> clothed with filthy garments, and overspread from the head to the foot with blaines and putrefactions. It is only the holy Word of God which <sup>h</sup> maketh us cleane from our filthinesse and from all our pollutions. By the washing of water through the Word Christ sanctifieth us, that he may present unto himselfe *ἁγδοξον ἐκκλησίαν* a glorious Church without spot or wrinkle, that it might be holy and without blemish, Ephes. 5. 27. And therefore the Apostle Saint Peter exhorteth Christian women to adorne the inner man of the heart with the ornament of a meeke and quiet spirit, which is in the sight of God (whose pure eye they ought rather to please than the wanton eye of man) of great price, 1 Pet. 3. 3, 4. And the truth hereof may be proved even from the practice of hypocrites themselves: for no man will counterfeit villanies, and make a shew of the vices, which indeed he hath not, except he be desperately thereunto swayed by an humor

of pleasing his wicked companions. And therefore St. *Aspin* complaineth of it as of a prodigious corruption of his nature, that he did sometimes belie himself to his wicked associates, and boasted of the wickednesse which he durst not practise. No woman will paint her self with dung, or spread inke upon her face: It must be beautiful in it selfe which any man will ordinarily counterfett: so that Holinesse hath the prerogative of an enemies suffrage, which is one of the strongest evidences to testifie the beauty and excellency thereof.

This point will more distinctly appear if we consider either the *Author, Nature, Properties, or Operations* of this Holinesse. First, the *Author* is God himself by his Spirit. *The very God of peace sanctifie you wholly*, saith the Apostle: and *the God of peace make you perfect in every good worke to doe his will*. Therefore the Spirit is called a Spirit of Holinesse, by the power whereof Christ rising from the dead was declared to be the (Son of God, to note the answerablenesse between raising from the dead, or giving life where there was none before, and the sanctification of a sinner. Therefore the Apostle calleth it the renewing of the Holy Ghost, and the forming of Christ in us, the quickening and creating us to good worke. By all which we may note what *Beauty* the Creation brought upon that empty and unshaped Chaos when it was distributed into this orderly frame which we now admire; or what beauty the reunion of a living soule unto a dead and gasty body doth restore unto us; the same beauty doth Holinesse bring unto the soule of a man which was filthy before. But yet further we must note, that God did not make man as other ordinary Creatures, for some low and inferiour use, (and yet *Solomon* saith, that they were made *all beautifull* in their time) but there was a praise, a consultation, a more than common wisdom, power, and mercy revealed in the workmanship of man: for God made man for his own

V. 1. 1. 1. 1.

1 Thes. 5. 23  
Heb. 13. 20 21  
Rom. 7. 4

Tir. 3. 5  
Gal. 4. 19.  
Eph. 2. 5, 10

V. 1. 1. 1. 1.

Psal. 4. 3.

Isa. 43. 21.

1 Tim. 3. 15.

2 Cor. 6. 16.

Jer. 3. 22.

Isa. 60. 13.

1 Cor. 3. 9.

Cant. 7. 5.

Psal. 115. 1.

Isa. 60. 13.

Isa. 60. 13.

owne more peculiar delight, company and communion  
 one whom he would enter into a more intimate league  
 and covenant withall. The Lord hath set apart the man  
 that is godly for himself. This people have I formed for my  
 selfe; they shall shew forth my praise. I will magnifie  
 the beauty of my glorious vertues in those whom I have  
 sanctified for my selfe. Thus we find what perfect com-  
 melle the Lord bestowed upon his people, when he en-  
 tered into covenant with them, and made them his *owne*:  
 One which was alwaies to leane on his bosome, and to  
 stand in his owne presence. Ezek. 16. 8, 14. The Church  
 is the Lord's (a) *owne house*, his (b) *Temple* in the which he  
 will dwell and work; it is his (c) *Tribune*, in which hee  
 sitteth as our Prince and Law-giver. And in this regard it  
 must needs be extraordinary beautiful; for the (d) *Lord*  
 will beautifie the place of his Sanctuary, and will make the  
 place of his feet glorious. Now then, if by holinesse  
 we are made (e) *God's dwelling*, and that not as the rest of  
 the world is, for Creatures to inhabite, but as a Tem-  
 ple for himselfe to dwell in, as a (f) *Gallery* for him to  
 walke and refresh himself in, certainly holinesse which  
 is the Ornament and engraving of this Temple must needs  
 be a glorious thing, for there is much glory and wise-  
 dome in all Gods workes.

Secondly, if we consider the *Nature* of Holinesse, it  
 must needs be very *Beautifull*. In generall it consists in a  
*Relation of conformity* to all Goodnesse, save that of God  
 doth: for no creature is so absolute as to have its being  
 from it selfe; and therefore its Goodnesse cannot consist  
 in any thing which hath its original in it selfe. It is the  
 Rule and end which denominateth the Goodnesse of  
 any created thing; that therefore which ought not to  
 work for its own end, ought not to worke by its owne  
 Rule, for he who is Lord of an end, must needs be Lord  
 of the means and directions which lead unto that end.  
 And this is indeed the ground of all sinne, when men  
 make



make themselves, their own will, wit, reason, or resolutions, to be the spring and fountain of all their actions. Therefore sinne is called our *own wayes*, and the lusts of our own hearts, and our owne counsels, because it is absolutely from our selves, and hath no constrained rule to moderate or direct it. Impossible it is for any Creature, as it comes out of Gods hands, to be without a Law, or to be an original law unto it selfe: for as hee who hath none over him cannot possibly be subject unto any Law, in as much as a Law is but the declaration of a Superiours will, what he requires to be done, and what he threatneth on default thereof to inflict: so hee that is under the wisdom and ends of another, must needs likewise be subject to the Lawes which his will prescribes for advancing and compassing his own ends, who, if he be in his own Nature and Ends most holy, must needs be holy in the Lawes which he enacts. By all which we may observe, that holinesse consisteth in conformity; so that according to the excellency of the pattern whereunto it refers so is the measure of its beauty to be conjectured. And the pattern of our holinesse is God himselfe, *Be ye holy, as your Father which is in Heaven is holy.* Other Creatures have some prints and parts of God in them, and so are all beautifull in their time; but Man had the Image of God created in him, his will was set up in our heart as a Law of nature, most pure, right, holy, good, wise and perfect, and that Law did bear the same relation to mans life, as his soule doth unto his members, to animate, forme and organize every motion of the heart, every word of the mouth, every action of the soule and body, according unto the will of God. When after this, man threw away his Image, and God was pleased in mercy againe to renew Holinesse in him, he did it again by another pattern, or rather the same exhibited in another manner. Hee made him then conformable to the image of his Son, the heavenly *Adam*, who

Rom. 8. 29.  
1 Cor 15. 49.

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who is himselfe the image of the invisible God, the expresse Character of his Fathers brightnesse, a Sun of Righteousnesse, a morning Star, the Light of the world, the Fairest of ten thousand. So that compare Holinesse with the first Original draught thereof in Paradise, the nature of *Adam* as it came new out of Gods fashioning; or that with the Law of God written in his heart; or that with the Holinesse of God, of which it was a ray shining into the soule; or that Image of God with it self in Christ the second *Adam*, and every way Holinesse in its nature, consists in a Conformity and Commensuration to the most beautiful things.

Thirdly, if we consider some of the chief Properties of Holinesse, we shall find it in that regard likewise very beautiful. First, *Rectitude* and *Uprightnesse*, sincerity and simplicity of heart; *God made man upright, but they have found out (a) many inventions; that is have sought up and down through many turnings and by-ways to satisfie crooked affections. It was (b) Davids Prayer, Make thy way strait before my face; and it is the Apostles instruction, (c) Make strait paths for your feet, lest that which is lame be turned out of the way.* True holinesse is a plain and an even thing, without falsehood, guile, perversenesse of Spirit, deceitfulnesse of heart, or starting aside. It hath one end, one rule, one way, one heart, whereas hypocrites are in the Scripture called (d) *Double minded men*, because they pretend to God, and follow the world. And (e) *crooked men*, like that (f) swelling of a wall, whose parts are not perpendicular, nor level to their foundation. Now rectitude, sincerity, and singleness of heart is ever both in the eyes of God and man a beautiful thing.

Secondly, *Harmony* and *Uniformity* within it selfe. The Philosopher saith of a *Just man*, that he is like a *Dye*, which is every way even and like it selfe; turn it how you will, it falls upon an equall bottome. And so Holinesse

(a) Eccl. 7. 29

Jer. 31. 22

Isa. 57. 10

(b) Psal. 5. 8

(c) Heb. 11. 13

(d) Jam. 1. 8

(e) Deut. 32. 5

(f) Isa. 30. 12,

13.

linesse keeps the heart like its selfe in all conditions as a Watch, though all together it may be tossed up and downe with the agitation of him that carrieth it about him; yet that motion doth no way perturb the frame, or disorder the workings of the spring and wheels within: so though the man may be many wayes tempted, and disquieted, yet the frame of his heart, the order of his affections, the government of the spirit within him is not thereby stopped, but holds on in the same tenor. Wee know in the body, if any part do exceed the due proportion, it destroyes the beauty and acceptablenesse of the rest. Symmetry and fitnesse of the parts unto one another, is that which commends a body. Now Holinesse consisteth in this proportion; there is in it an *exactness*, an *exactnesse* of Obedience, an equall respect unto all Gods Commandements, and hatred of every false way, an universal worke upon the whole Spirit, soule, and body, a supply made unto every joynt, a measure dispenced unto every part, not a grace due unto Christian integrity, which is not in some proportion fashioned in a man. Christ hath no *Monsters* begotten by his Spiritual seed: for Monsters are ever caused either by an excesse, or by a defect of seed; in the one case nature being overcharged, is forc'd to labour that which remains and will not be laid aside, into some superfluous members; and in the other, for want of materials, to leave her worke unfinished, and destitute of some necessary parts. But now first, we are to note, that a man can have no superfluity of Grace, we can never have too much of that, the fulnesse whereof we should labour to get; and for the other danger, we know Christ hath a Residue of spirit to supply any defect, and to make up whatsoever is a way for the fashioning of Christ in us. So then Holinesse fashioneth the whole man. He that leaves any one faculty of his soule neglected, or any one part of the Service or Law of God disobeyed, (I



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speake of a total and constant neglect) is undoubtedly an Hypocrite, and disobeyes all; *James 2. 10, 11.* As David with a little stone slew *Goliath*, because his forehead was open; so can our enemy easily deale with us, if he observe any faculty naked and neglected. The actual and total breach of any one Commandement, (*Total*, I meane, when the whole heart doth it, though haply it execute not all the obliquity which the compasse of the sinne admits) is an impicite, habitual, interpretative, and conditional breach of all; His soule stands alike disaffected to the holinesse of every Commandement, and he would undoubtedly adventure upon the breach of this, if such exigences and conditions as misguided him in the other, should thereunto as strongly induce him. He that hath done any one of these abominations, hath done all these abominations in Gods account: *Ezek. 18. 10, 13.* There being then in a Christian man a suteable life, and vigor of holiness in every part, and a mutual conspiring of them all in the same wayes and ends; there must needs likewise be therein an excellent beauty.

Thirdly, *growth* and further *Progress* in these proportions: for it is not only uprightnesse and Symmetry of parts, which causeth perfect beauty and comelinesse, but stature likewise. Now Holinesse is a thriving and growing thing. The Spirit is seed, and the Word is raine, and the Father is an Husbandman; and therefore the Life of Christ is an *abounding Life*, *John. 10. 10.* The rivers of the Spirit of Grace spring up unto Eternity, *John 7. 36.* As Christ hath no Monsters, so neither hath he any *Dwarfs* in his mystical Body: but all his grow up unto the pitch of perfection, which it becometh them to have in him, even unto the measure of the stature of the fulnesse of Christ, *Ephes. 4. 12, 13.* The meaning of the Apostle is, that Christ is not alwayes an Infant in us, as when he is first formed; but that he doth *Grandescere in Sanctis*, as *Musculus* well expresseth it, that he groweth up

up still unto the stature of a man : for wheresoever there is faith and holiness, there is ever ingenerated an appetite for augmentation. Faith is of a growing, and Charity of an *abounding nature*, 2 *Thes.* 1.3. By the Word of truth, as by incorruptible seed we were begotten, and by the same Word, as by the sap and milke are we nourished, and grow up thereby. This affection Holinesse ever works, as it did in the Disciples, *Lord, increase our faith*; and in David, *Strengthen, O God, that which thou hast wrought for us.*

Fourthly, besides the Rectitude, Harmony, and Maturity which is in Holinesse, there is another property, which maketh the Beauty thereof surpasse all other Beauty, and that is *Indeficiencie*. The measure of Christ must be the Rule of our growth, but Christ never was overtaken by old age, or times of declining; he never saw corruption: So we must proceed from strength to strength, like the Sunne to the perfect day, but there is no sinking or setting of Holinesse in the heart. They that are planted in Gods House, do still bring forth fruit in their *Old age*, and are even then fat and flourishing. As our outward man decayeth, so our inward man groweth day by day. Our holinesse is a branch of the life of Christ in us, which doth never of it selfe runne into death, and therefore is not *apta nata* of it selfe to decay: for that is nothing but an earnest, inchoation, and assurance of death. *That which waxeth old, saith the Apostle, is ready to vanish away,* Heb. 8.13.

Fourthly, and lastly, if we consider the *Operations* of Holinesse, that likewise will evidence the Beauty thereof, for it hath none but gracious and honourable effects. It filleth the Soule with Joy, Comfort, and Peace: All Joy, Unspeakable and Glorious Joy, Peace, quietnesse, assurance, songs, and everlasting Joy. It maketh the Blinde see, the Deafe heare, the Lame leape, the Dumbe sing, the Wildernesse and parched ground to be-

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Jam. 1. 18. 21

1 Pet. 1. 23.

& 2. 2

Luke 17. 5

Psalme 68. 28

Psalme 92. 14

Rom. 15. 13

1 Pet. 1. 8

Esay 32. 17

Esay 35. 5. 10

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Eſay 25.6

Can. 2. 4. 5

Pſal. 45. 11

Cant. 1. 4

Cant. 7. 5

John 14. 21, 23

Heb. 12. 14

Pſal. 45. 11

Cant. 4. 9

come ſprings of water. It entertaineth the ſoule with feaſts of ſatted things, and of refined wines, and carrieth it into the Banqueting-houſe unto apples and ſragons. It giveth the ſoule a deare communion with God in Chriſt, a ſight of him, an acceſſe unto him, a boldneſſe in his preſence, and admiſſion into moſt holy delights, and intimate conferences with him in his bed-chamber, and in his galleries of love. In one word, it gathers the admiration of men, it ſecures the protection of Angels, and which is argument of more beauty than all the creatures in the World have beſides, it attracteth the eye and heart, the longings and raviſhments, the tender compaſſions and everlaſting delights of the Lord Jeſus.

I have inſiſted on thoſe properties of Holineſſe, which denote *inward beauty*, becauſe all the graces of the Spirit doe beautify inherently. But the word properly ſignifying *Decus* or *Ornatum*, outward adorning by a metaphor of rich apparel, expreſſing the internal excellency of the ſoule, notes unto us two things more.

Fiſt, that the people of Chriſt are not only ſanctified within, but have intereſt in that unſpotted holineſſe of Chriſt, wherewith they are cloathed as with an ornament. So the Priests (*a*) of God are ſaid to be *clothed with righteouſneſſe*, and we are ſaid to (*b*) *put on Chriſt*. And the righteouſneſſe of Chriſt is frequently compared to (*c*) *long white robes*, fit to (*d*) *cover our ſinnes*, to hide our nakedneſſe, and to protect our perſons from the wrath of God: ſo that to the eye of his Juſtice we appeare, as it were parts of Chriſt; as when *Jacob* wore *Eſau's* garment, he was as *Eſau* to his father, and in that relation obtained the bleſſing. God carrieth himſelfe towards us in Chriſt, as if we our ſelves had fulfilled *all righteouſneſſe*, as if there were no ground of conteſtation with us, or exception againſt us. And this is indeed the *beautie of holineſſe*: The model, prototype, and original of *all beautie*.

Secondly,

4. Pſal. 132. 9

b Gal. 3. 27

c Revel. 3. 18

4. 4.

6. 11.

7. 9.

d Pſal. 32. 1



Secondly, from the metaphorical allusion (as it is usually understood) it notes unto us likewise, that all the people of Christ are *Priests unto God*, to offer up sacrifices acceptable unto him by Jesus Christ. They have all the privileges, and the duties of Priests, to approach unto God: & we have libertie to enter into the holiest by the blood of Jesus; to consult and have communion with him, to be his Remembrancer: for as his Spirit is his Remembrancer unto us, (as he shall bring all things to your remembrance, whatsoever I have said unto you) so is he our Remembrancer unto God, to put him in minde of his mercy and promises, to make mention of him, and to give him no rest. To know, and propagate his truth; this was the Office of the Priest, to bee the Keeper of Knowledge, and to teach it unto others: and this knowledge, in the Gospel doth knowflow the earth, and make every man, in a spiritual sense, a Priest, an Instructor, and Edifier of his brother; to offer to him such sacrifices as he now delighteth in, the sacrifices of thanksgiving, the sacrifices of a broken and contrite spirit, the sacrifices of praise, confession, good works, and mutual communicating unto one another: in one word, the sacrificing of a mans whole selfe, to be consecrated as a kinde of first fruit unto God, being sanctified by the holy Ghost. There is no man actually belonging unto the Kingdome of Christ, who hath not all these holy affections wrought in him, and maketh conscience of them, as of his calling, and the duties of his life.

Wee see, then that *Holinesse* is the badge of Christs Subjects; they are called *The people of his Holinesse*: *Israel was Holinesse unto the Lord*, and the firstfruits of his increase consecrated unto him and his service as a kinde of firstfruits. The livery of Christs servants is a parcel of the same holy Spirit with which his owne humane nature was clothed. All the vessele and ministe-

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<sup>a</sup> 1 Pet. 2. 5

<sup>b</sup> Esay 56. 7

<sup>c</sup> Revel. 1. 6

<sup>d</sup> Heb. 10. 19

<sup>e</sup> John 14. 16

<sup>f</sup> Esay 43. 26

<sup>g</sup> Esay 62. 6, 7

<sup>h</sup> Mal. 2. 7

<sup>i</sup> Esay 11. 9

<sup>j</sup> Col. 3. 16

<sup>k</sup> Heb. 3. 13

<sup>l</sup> Jude ver. 20

<sup>m</sup> Psal. 107. 22

<sup>n</sup> Psal. 51. 17

<sup>o</sup> Heb. 13. 15, 16

<sup>p</sup> Phil. 4. 18

<sup>q</sup> Rom. 12. 1

<sup>r</sup> Rom. 15. 16

<sup>s</sup> Esay 66. 20

<sup>t</sup> Jam. 1. 18

<sup>u</sup> Esay 63. 18

<sup>v</sup> Jer. 2. 3

<sup>w</sup> Jam. 1. 18

<sup>x</sup> Exod. 40. 9

## VERSE 3.

Psal. 93.5

2 Cor. 6.16

Rom. 6.13

1 Cor. 12.13

Eph. 1.13

1 Cor. 12.13

Tit. 2.14

Heb. 12.14

Ezek. 9.4

Mal. 2.3

Jer. 11.13

Psal. 90.16, 17

Ezay 1. 11, 14

shall instruments of the Tabernacle were anointed with the holy Oyle; and the house of the Lord was an house of Holinesse, to signifie that every Christian should be by the Spirit of God sanctified, because he is <sup>a</sup> Temple; and every member, because it is <sup>a</sup> vessel and instrument for the Masters use: *The Spirit of Holinesse* is that which *distinguisheth*, and as it were, *marketh* the sheepe of Christ from the wicked of the world: yee are <sup>y</sup> sealed with the *Holy Spirit of promise*: <sup>z</sup> yee have not received the spirit of the world, but the Spirit which is of God. Holinesse <sup>a</sup> *setteeth us apart* for Gods Service, for his <sup>b</sup> Presence and fruition; <sup>c</sup> protecteth and priviledgeth us from the wrath to come, in the day when he shall separate betweene the pretious and the vile; and make up his Jewels: without this no man can either serve, or see, or escape God, either doe his Will, enjoy his favour, or decline his fury. All our *services* without this are but *Dung*, and who would thanke that man for his service, who with wonderful officiousnesse should bring nothing but heapes of Dung into his house? If a man could powre out of his veines rivers of blood, and offer up every day as many prayers as thoughts unto God, if his eyes were melted into teares, and his knees hardned into horne with devotion; yet all this, if it be not the fruit of Holinesse, but of will-worship, or superstition, or opinion of merit and righteousnesse, it is but as Dung in Gods sight. *Wherefore liest thou upon thy face? there is an accursed thing in the Camp.* What ever sinne thy Conscience tels thee lieth next thy heart, and warmes it, so that thou art unwilling to part from it, take heed of bringing it into Gods presence, or provoking him with thy services, for he will throw them backe like dung into thy face. *What hath my beloved do doe in mine house? seeing she hath wrought bewitchment with many? What hast thou to doe to take my Covenant in thy mouth, seeing thou hast instruction? Who hath required this at your hands,*

to tread in my Courts. Bring no more vaine oblations, incense is an abomination unto mee, &c. Till a man put away the evil of his doings, and cleanse himselfe, all his worship of God is but mocking of him, and prophaning his Ordinances. In vaine did the Marriners pray while *Jonah* was in the ship; in vaine did *Joshua* intercede while the accursed thing was in the Campe. A man shall lose all which he hath wrought in Gods worship, and have neither thanks nor reward for it, so long as he harboureth any uncleane affection in his heart, and will not yeild to part from it. Any sinne which wasteth the conscience (as every great and presumptuous sinne doth in whomsoever it is) unqualifieth that person for the Kingdom of Heaven. Grace maketh a believer sure of salvation, but it doth not make him wretchlesse or secure in living; though there be not an extinguishment yet there is a suspension of his right upon any blacke and notorious fall: that man must not dare to lay claim to Heaven, that hath dared in a presumptuous manner to provoke the Lord. Our Holinesse is not the cause of our salvation, but yet it is the way thereunto; he which by any wasting and presumptuous sin putteth himselfe out of that way, must by repentance turne into it againe, before he can hope to finde out Heaven; for without Holinesse no man shall see the Lord. He that is an hundred miles from his owne house, notwithstanding his propriety thereunto, shall yet never actually enter therein, till he hath travelled over the right way which leads unto it. There is an Order, *a primo ad ultimum* in the salvation of men, many intermediate passages between their vocation and their Glory: Justification, Repentance, Sanctification, as a scale or ladder betwixt Earth and Heaven. He that falls from his holinesse and purity of conscience, though he be not quite down the ladder, and hath the whole worke to begin again, as much as ever; yet doubtlesse he shall never get to the top till he recover the step from which he fell.



VERSE 3.

And if in this case it be true that the righteous shall scarcely be saved; O then where shall that man appeare whom God at the last shall finde without this garment and seale upon him? When there was a tempest, he who slept and least thought of it, was throwne into the Sea; and when the day of wrath shall come, those that have neglected their estate most, shall doubtlesse be in the greatest danger. And therefore we should labour to goe to Gods Throne with our garments and our marke upon us; for all other endowments, our learning, our honours, our parts, our preferments, our earthly hopes and dependencies will none follow us, but we shall live to see either them or the comforts of them depart. *Achitophel* had wisdom like an Oracle of God, but he liv'd to see it bid him quite farwel, for he died like a very foole or childe, who when he may not have his owne will, will be reveng'd upon himselfe. *Human* had more honour than the ambition of a subject usually aspires unto, and yet he lived to see it bid him farwel, and died the basest death which himselfe could devise for his most hated and despised enemy. *Jehoiakim*, a king, lived to see his Crowne take its leave, and was buried with the burial of an Asse, and drag'd like carrion out of the gates of the City. There will be nothing at last left for any man to cast his trust upon but God, or Angels, or our fellows; and if then God be against us, though all which remains were on our side, alas what is an handful of stubble to a world full of fire? but yet there will not be that advantage, but the combat must be single between God and a sinner. The good Angels rejoyce to doe Gods Will, and the wicked will rejoyce to do man any mischief; these will be only ready to accuse, and those to gather the wicked together unto the wrath of him that sitteth on the Throne. O what would a man give then for that Holinesse which he now despiseth? what Covenants would such a man be content to subscribe unto, if God would

See 15. T

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would then shew him mercy when the Court of mercy is shut up? wouldst thou returne to the earth and live there a thousand yeares under contempt and persecution for my service? O yes, not under thy service onely, but under the rockes and mountaines of the earth, so I may be hid from the face of the Lambe. Wilt thou be content to goe to Hell and serve me there a thousand yeers in the midst of Hellish torments, and the reviling of damned creatures? O yes, even in Hell infinitely better would it be to be thy servant, than thine enemy. Wilt thou revenge every oath with a yeare of prayers, every bribe or corruption with a treasury of almes, every vanity with an age of precisenesse? Yes Lord, the severest of thy commands to escape but the smallest of thy Judgements. O let us be wise for our selves; there shall be no such easie conditions then proposed, when it will be impossible to observe them; and there are now farre easier proposed, when we are invited to observe them.

VERSE 3.

Lastly, from hence we learne that none will be *willing* to come unto Christ till they see *Beauty* in his Service, which with a carnal eye they cannot doe; for naturally the heart is possesst with much prejudice against it, that the way of religion in that exactnesse which the Word requires, is but the phantasme of more sublimated speculations, a meere notional and airy thing, which hath no being at all, but in the wishes of a few men, who fancie unto themselves the shape of a Church, as *Zenophon* did of a Prince, or *Plato* of a Commonwealth. And therefore though with their tongues they doe not, yet in their hearts men are apt to lay aside that rigour and exactnesse which the Scripture requires, namely, to pull out our right eyes, to cut off our right hands, to hate father and mother, and wife, and lands, and our owne life, to deny our selves, to crosse our owne desires, to mortifie our earthly members, to follow the Lambe through evil report and good report, through afflictions

VERSE 3.

Eſay 8.14,18

Zech. 3.8

Luke 2.34

Quantus in  
Christiano popu-  
lo honor Christi,  
ubi religio igno-  
bilem facit?

— per hoc om-  
nes quodammo-  
do mali esse co-  
guntur, ne viles  
babeantur. Sal-  
vian.

Cant. 1.5,8

Cant. 5.7,10.

afflictions and persecutions, and manifold temptations whither soever he goeth; to warre with principalities and powers, and spiritual wickednesse, to acquaint our selves with the whole Counſel of God, and the like: and in ſtead thereof to reſolve upon certaine more tolerable maxims of their owne to goe to Heaven by, certain mediocrities between piety and prophaneneſſe, wherein men hope to hold God faſt enough, and yet not to loſe either the world or their ſinful luſts. This is a certaine and confeſſed truth, that the Spirit which is in us by nature, is contrary to the Spirit of purity and power which is in the Word: and therefore the univerſall and willing ſubmiſſion of the heart unto this, muſt needs finde both many antipathies within, and many diſcouragements and contempts without. Chriſt was ſet up for a ſigne of contradiction to be ſpoken againſt, and that in the houſe of Iſrael and of Juda: and as it was then, ſo is it now, even in Abrahams family, in the houſhold and viſible Church of Chriſt, They that are of the fleſh perſecute thoſe that are after the ſpirit; Chriſt had never greater enemies than thoſe which profeſſed his Name. This is one of the foreſt engines Satan hath againſt his Kingdome, to make it appeare in the eyes of men, as a deſpicable, contemptuous, and unbeautiful thing. And therefore no man comes under Chriſts government till that prejudice by manifeſt evidence of the Spirit be removed. And for this reaſon the wayes of Chriſt are ſet forth as beautiful, even under croſſes and afflictions. I am black with perſecution, with the beating of the Sunne upon me; but yet I am comely, O yee daughters of Jeruſalem. When the watch-men ſmote the Church and wounded her, and tooke away her veile yet ſtill ſhe acknowledged Chriſt, for whoſe ſake ſhe ſuffered theſe perſecutions, to be white and ruddy, the faireſt of tenne thouſand: and the ſame opinion hath Chriſt of his Church; though ſhe be afflicted and roſſed with tempeſt, yet he eſteemeth of her as

of



of a beautiful structure. How faire and how pleasant art thou, O Love, for delights? And this is that we should all endeavour, to shew forth in a shining and unblameable conversation, the *Beauty of the Gospel*, that the enemy may have no occasion from any indiscretions, affectations, unnecessary reservednesse, and deformities, ungrounded scrupulosities, over-worldly affections, or any other miscarriages of those who professe not the name onely, but the power of religion, to blaspheme or sling off from a way, against which they have such prejudices offered them: for all that which the faithful have common with the world, shall yet be sure to be charg'd upon their profession by wicked men, who have not either reason or charity enough to distinguish betweene Gods rule, and mans error. *Submit your selves*, saith the Apostle, *to every ordinance of man for the Lords sake*, &c. For so is the Will of God, that with well-doing you may put to silence the ignorance of foolish men: for this is certaine, the ignorance of foolish men will not so much lay the blowes upon your persons, as upon that truth and religion which you professe, when you needlessly withstand any such Ordinances as you might without sinne obey.

The last thing observed in this verse was the *Multitudes* of Christs subjects, and the manner of their birth; *From the wombe of the morning*, thou hast the dew of thy youth. Thy Children are borne in as great abundance unto thee, as the dew which falleth from the morning wombe.

From whence we may note; First, that Christ in the day of his Power, in the morning of his Church, had *multitudes of children* borne unto him. This promise the Lord made to *Abraham*, and it is not to be limited to his children after the flesh, but to his children of promise, that his seed should be as the *Starres*, and as the *Dust* for multitude. And the Prophet applies that promise to Israel

VERSE 3.

Isay 54.11,12  
Cant. 4.1,7

Gen. 22.7  
Gen 28.14

VERSE 3.

Num. 23. 10

Hos. 1. 10

Esay 11. 9

Rev. 14. 1

Acts 14. 16

Mat. 10. 5

John 14. 12

Israel by promise, when those after the flesh should be dissipated and become no people, yet saith the Prophet, the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbred, &c. meaning the Israel of God amongst the Gentiles. Thus the faithful are said to flock like *Doves* unto their windows, and to swell into a sea of great waters, *an hundred and foure and forty thousand*, with an innumerable company more, all sealed and standing before the Lambe.

Now this was *in die copiarum*, in the time when Christ first sent abroad his armies and the rod of his strength into the world. Before this, God suffered men to walke in their owne wayes; yea, while he was on the earth he forbade his Disciples to enter into the Cities of the Samaritans, or the Gentiles. And he promised them that they should doe greater works than he himselfe had done, because he went unto his Father: for when he ascended up on high, he then led captivity captive, that ignorance and thraldome under which the world was held he triumphed over, and gave gifts of his Spirit unto men of all sorts in abundance; Visions to the young, Dreames to the aged, and his gracious Spirit unto all. We never reade of so many converted by Christs personal preaching (which was indeed but the beginning of his preaching, for it is the Lord which speaketh from heaven still) as by the Ministry of his Apostles; he thereby providing to magnifie the excellencie of his spiritual presence, against all the carnal superstitions of those men who seeke for a visible, corporal presence of Christ on the earth, charmed downe out of heaven under the lying shapes of separated accidents: And who cannot be content with that *All-sufficient Remembrancer*, which himselfe hath promised to his Church, *John 14. 26.* except they may have others; and those such as the holy Scriptures every where disgrace as teachers of *tyes and ivanity.*

nity, The Crucifixes and Images of their owne erecting; therein infinitely derogating from that All-sufficient provision, which the Lord in his Word and Sacraments (the onely living and full Images of Christ crucified, *Gal. 3.1*) hath proposed unto men as alone able to make them wise unto salvation, being opened and represented unto the Consciences of Men, not by humane inventions, but by those Holy ordinances and offices which himselfe hath appointed in his Church, the preaching of his Word, and administration of his Sacraments. And surely they, who by *Moses* and the Prophets, by that Ministry which Christ after his ascension did establish in his Church, doe not repent, would bee no whit the nearer, no more than *Judas* or the Pharisees were, if they should see or heare Christ in the flesh. Therefore it is observed after Christs ascension, that the Word of God grew mightily and prevailed; and that there were men daily added unto the Church. That the Savour of the Gospel was made manifest in every place. That the Children of the desolate were more than of the married Wife. Therefore the Believers after Christs ascension are called *ἑκκλησία* *ἐκκλησία*. The multitude of them that believed, and multitudes of men and women were added to the Lord. Tenne to one of that there was before: Tenne men shall take hold out of all languages of the Nations, of the skirt of him that is a Jew, saying, We will go with you; that is, shall take the Kingdome of Heaven by violence, as *Saul* laid hold on the skirt of *Samuel's* Mantle, that he might not goe from him.

The reason hereof is to magnifie the exaltation and spirituall Presence and Power of Christ in the Church. While he was upon the earth he confin'd his ordinary residence and personal preaching unto one people, because his bodily presence was narrow, and could not be communicated to the whole world. For he took our nature with those conditions and limitations which belong thereunto.

VERSE 3.

Acts 19.20  
Acts 3.47  
2 Cor. 2.14  
Esa. 54.1  
Acts 4.32  
Acts 5.14  
Zech. 8.20, 23  
Math. 11.12  
1 Sam. 15.27



VERSE 3.

1 Cor. 1. 27, 28

1 Cor. 2. 3, 4, 5

2 Cor. 4. 7  
Zech 4. 6

1 Cor. 16. 9

unto. But his Spirit and power is over the whole Church, by them he walketh in the midst of the Candlesticks. Christs bodily presence and preaching the Jewes withstood, and crucified the Lord of Glory. But now to shew the greatnesse of his Power by the Gospel; hee goes himselfe away, and leaves but a few poore and persecuted men behinde him, assisted with the vertue of his Spirit, and by them wrought works which all the world could not withstand. He could have published the Gospel as he did the Law by the ministry of Angels; he could have anointed his Apostles with regal oyle, and made them not Preachers onely, but Princes, and Defenders of his faith in the world. But he rather chose to have them to the end of the world poore and despised men, whom the world (without any shew of just reason which can be by them alledged) should over-look, and account of as low and meane conditioned men; that his Spirit might in their Ministry be the more Glorified. God hath chosen the foolish things of the world to confound the wise, and weake things of the world to confound things that are mighty, and base things of the world, and things which are despised hath God chosen; yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence. But that his owne Spirit might have all the honour: therefore I was with you in weaknesse, saith the Apostle, and in feare, and in much trembling. &c. That your faith should not stand in the wisdom of men, but in the Power of God. And againe, We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Not by might, nor by power, but by my Spirit, saith the Lord. Thus we finde that when the Church was most persecuted, it did then most grow; and in the worst times it brought forth the greatest fruit; to note the power of Christs Kingdome above all the attempts of men. A great doore, and effectual is opened unto me, saith the Apostle, and there are many adversaries; intimating

ting, that the Gospel of Christ had great successe when it was most resisted. All persecutors (as S. Cyprian observes) are like Herod, they take their times, and seek to slay Christ, and overthrow his Kingdome in its Infaney, and therefore at that time doth he most of all magnifie the power and protection of his Spirit over the same. Never were there so many men converted as in those Infant-times of the Church, when the Dragon stood before the woman, ready to devoure her Childe, as soone as it should be borne. The great Potentates of the World, which did persecute the Name of Christ, were themselves at last thereunto subjected. *Non à repugnantibus, sed à morientibus Christianis*; not by fighting, but by dying Christians. As a Tree shaken sheds the more fruit, and a Perfume burnt diffuseth the sweetest Savor; so persecuted Christianity doth the more flourish by the power of that Holy Spirit, whose soall shynesse is wiser, and whose weakenesse is stronger than all the oppositions and contradictions of men.

But if there be such multitudes belonging unto Christs Kingdome, is not *universality* and a *visible pompe* a true note to discern the Church of Christ by? To this I answer, that a true characteristical note or difference ought to be convertible with that of which it is made a note, and onely futeable thereunto; for that which is common unto many, can be no evident note of this or that particular. Now *universality* is common to Antechristian, Idolatrous, and malignant Churches. The Arian herisie invaded the World, and by the Imperial countenance spread it selfe into all Churches. The Whore was to sit upon many waters, which were peoples, and multitudes, and nations, and tongues; the Kings of the earth were to be made drunke with the wine of her fornications, and all nations to drinke thereof. Therefore touching these multitudes in the Church, we are thus to state the point: Consider the Church in it selfe, and so it is a very vast bo-

VERSE 3.

*Infantiam Christi studiose persequuntur, & antequam formetur Christus in nobis, in ipso pia conversati- nis initio ut extinguatur Spiritus, & suffocetur vita justicie, penitus elaborant.* Cyprian, Serm. de stella & Magis. Aug. pist. 42.

Πᾶς ἐστὶν οἱ  
πληθεὶς τῶν ἐκ-  
κλησιῶν δει-  
κνύσας; Ναζ.  
Οὐκ. 25.

Rev. 17. 15.  
& 18. 3

## VERSE 3.

Brierwood of  
Religion.

*Manifesta se  
sum Dei virgine  
contra odia hu-  
mana porrexit :  
cum tanto magis  
Christus pradi-  
caveretur, quanto  
magis predicari  
inhiberetur.  
Hilar. contra.  
Auzent.*

dy, but yet consider it *comparatively* with the other more prevailing and malignant part of the World, and so it is but a *little flocke*; as many graines and measures of corn may lie hid under a great heap of chaffe. Secondly, the Church now is *many, comparatively* with the old Church of the Jewes, *more are the children of the desolate than of the married wife*, Esay 54. 1. But not *comparatively* with the adversaries of the Church in general. We see of thirty parts of the world, nineteene are either Idolatrous or Mahumetan, and the other eleven serving Christ in so different a manner, as if there were many Christs, or many Gospels, or many wayes to the same end. Thirdly, though Christ alwayes have a *numerous off-spring*, yet in several Ages there is observable a different purity and conspicuousnesse, according to the different administrations and breathings of the Spirit upon his Garden. In some ages the Doctrine more uncorrupt, the profession and acceptation more universal than in others. In the Apostles times there were *many borne unto Christ*, by reason of the more abundant measure of Spirit, which was shed abroad upon them, Tit. 3. 6. In the times of the Primitive persecutions there were many likewise borne, because God would glorify the foundations of his Church, and the Power of his Spirit above the pride of men. In the first countenancing of it by Imperial Lawes and favours, it was very general and conspicuous, because professed by the obedience, and introduc'd by the power of those great Emperours, whom the World followed. But after that long peace and great dignities had corrupted the mindes of the chiefe in the Church, and made them looke more after the pompe than the purity thereof, the mystery of iniquity (like a weed) grew apace, and over-spread the Corne; first abusing, and after that subiecting the power of Princes, and bewitching the Kings of the earth with its fornication.

Hence likewise we may learne to acknowledge Gods  
mercy



mercy in the worst times; in those ages wherein the Church was most oppressed, yet many have yeilded themselves unto Christ. *The woman was with Child, and was delivered even when the Dragon did persecute her, Revel. 12. 14.* and even then God found out in the wilderness a place of refuge, defence, and feeding for his Church. As in those cruell times of *Arrianisme* when heresie had invaded the world, and in those blinde and miserable ages wherein Satan was loosed, God still stirred up some notable instruments by whom hee did defend his truth, and amongst whom hee did preserve his Church, though they were driven into solitary places, and forced to avoid the assemblies of Hereticall and Antichristian Teachers.

Wee learne likewise not to censure persons, places or times; God had seven thousand in Israel, when *Elias* thought none but himselfe had been left, all are not alike venturous or confident of their strength, *Nicodemus* came to Christ by night, and yet even then Christ did not reject him. Therefore we must not presently censure our neighbours as cold or dead, if they discover not immediately the same measure of courage and publike stoutnesse in the profession of Christ with our selves; some men are by nature more retir'd, silent, unsociable, unactive men: some by the engagement of their places, persons, and callings wherein they are of more publike and necessary use in the Church, are put upon more abundant caution and circumspection in the moderate carriage of themselves than other men. *Paul* was of himselfe very zealous and earnest in that great confusion, when *Gaius* and *Aristarchus* were haled into the theatre, to have gone in unto the people in that their outrage and distemper: but the wisdom of the Disciples, and some of his chiefe friends is herein commended, that they sent unto him desiring him that hee would not adventure into the theatre, and that they suffered him not, *Act. 19. 30. 31. 1. 13*

V &amp; R S E 3

Hieronymus  
Contr. Lucife-  
rianos. Vincen-  
tius Lyrinensis  
in commonito-  
rio.

VERSE 3

Greg. Nazian.  
Orat. 20.

grave observation which *Gregory Nazianzen* makes of that great champion, and universall agent for composing the differences, and distractions of the Church. *S. Basil*, that *pro temporis ratione & Hæreticorum principatu*, by reason of the prevalence of adversaries and condition of the times, hee did in the controversies concerning the Deity of the Holy Ghost abstaine from some words which others of an inferior ranke did with liberty and boldnesse use; and that this hee did in much wisdom, and upon necessary reasons; because it was not fit for so eminent a person, and one who had such generall influence by the quality of his place and greatnesse of his parts in the welfare of the Church, by the envie of words or phrases to exasperate a countenanced enemy, and to draw upon himselfe, and in him upon the Church of God, any inevitable and unnecessary danger. And surely if the wisdom and moderation of that holy man were with the same pious affection generally observed, that men, when they doe earnestly contend for the truth once delivered, (which is the duty of every Christian) did not in heate of argument load the truth they maintaine, with such hard and severe, though it may bee true expressions as beget more obstinacie in the adversary, and it may bee suspicion in the weak or unresolved looker on, differences amongst men might bee more soberly composed, and the truth with more assurance entertained.

Againe, wee have from hence an encouragement to goe on in the wayes of Christ, because wee goe in great and in good Company: many wee have to suffer with us, many wee have to comfort and to encourage us. As the people of Israel when they went solemnely up to meete the Lord in *Sion* went on from troop to troop, the further they went, the more companie they were mixed withall, going to the same purpose. So when the Saints goe towards heaven to meete the Lord there, they doe

Psal. 84. 7.

not

not onely goe unto an *innumerable Company of Angells*, and *just men*, but they meete with *troopes in their way*, to encourage one another. All the discouragement that *Elias* had, was, that hee was alone; but we have no such plea for our unwillingnesse to professe the truth and power of Religion now. Wee are not like a lambe in a wide place, without comfort or company; but wee are sure to have an excellent guard and convoy unto Christs Kingdome. And this use the Apostle makes of the multitudes of beleevers, that wee should by so great a *Cloud of witnesses*, bee the more encouraged in our patient running of that race which is set before us, *Heb. 12. 1.*

Lastly, It should teach us, to love the *multitudes*, the assemblies and the *Communion of the Saints*, to speak often to one another, to encourage & strengthen one another, not to forsake the assembling of our selves together as the maner of some is; to concur in mutuall desires, to conspire in the same holy thoughts and affections; to bee of one heart, of one soul, of one judgement, to walke by one & the same rule, to besiege heaven with armies of united Prayers; to be mutually serviceable to the City of God, and to one another as fellow members. Therefore hath the Lord given unto men *severall gifts*, and to no one man all, that thereby wee might bee enabled, and induced to worke together unto one end, and by Love to unite our severall graces for the edification of the body of Christ, *Ephes. 4. 11, 13.*

Now for the manner of producing or procuring these multitudes, it is set forth unto us in two Metaphors. A *wombe*, and *Dew of the morning*. Now the birth of Dew is first *generatio caelestis*. That which is exal'd is an earthly vapor, but the heavenly operation changeth it into Dew; no art of man is able to doe it. It is also *undiscovered and secret*, when it is fallen you may see it, but how it is made you cannot see. Lastly, it is a *sudden Birth*, in a night, or morning it is both begotten, concei-



VERSE 3.

John 3. 3.  
 Esai. 8. 18.  
 Heb 2. 12. 13.  
 Gal. 4. 26.  
 Esai. 51. 18.  
 1 Cor. 4. 15.  
 Philcm. v. 10.  
 Gal. 4. 19.  
 1 Pet. 1. 23.

1 Pet. 1. 23.  
 John 3. 5.

Gal 4. 19.  
 Act. 20. 31.

ved, and brought forth. Here then wee have foure notes.

First, that all Christs subjects are withall his *Children*. They are *borne unto him*. *Christianity* is a *Birth*, except a man bee borne againe, hee cannot see the Kingdome of God. There is a *Father*. Christ our Father by generation; *Behold, I and the Children whom thou hast given mee*; as wee are his brethren by adoption. *Hee is not ashamed to call us brethren*. There is a *Mother*, Jerusalem which is above is the *Mother of us all*. And there are *subordinate instruments*, both of one and other, the holy Apostles, Evangelists, Doctors, and Pastors, who therefore are sometimes called *Fathers begetting us*, in Christ *Iesus I have begotten you through the Gospel*; and sometimes *Mothers bearing, and bringing forth*; of whom *I travell in birth againe untill Christ bee formed in you*. There is a *holy seed* out of which these Children of Christ are formed; namely the *Word of God*, which liveth and abideth for ever. For the heart of a man new borne unto Christ, cometh from the word as a paper from the presse, or as a garment from a perfume, transformed into that quality of spiritualnesse and holinesse which is in the word. There is a *Vis masima* or *formative vertue*, which is the energie and concurrence of the spirit of grace with the word, for the truth is not obeyed but by the Spirit, except a man bee borne of water and the Spirit, water is the seed, and the Spirit as the formative vertue quickning and actuating that seed, hee cannot enter into the Kingdome of God. There are *Throwes and paines* both in the Mother and the Childe; much trouble and care in the ministry of the word *is mixen w<sup>th</sup> dyw* with whom *I travell in paine againe*. I ceased not to warne every one night and day *with tears*. As a woman with Childe, by reason of the fear and danger of miscarriages, doth abridge her self of many liberties, in meates, physick, violent exercise, and the like, so those who travell in birth with

# All Christs Subjects are his Children.

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with the Children of Christ are put to deny themselves many things, and to suffer many things for the success of their service. *I will eat no flesh while the world standeth rather than make my brother to offend. I am appointed a Preacher, and an Apostle, a Teacher of the Gentiles; for the which cause I also suffer these things. I endure all things for the Elects sake, that they may obtain the salvation which is in Christ Jesus.* And there is pain in the Child too; a sinner doth not leave the warmth and pleasure of his former condition without pain; Christ comes not without shaking unto the soul. There is a *New being or nature*; a corruption of our old man, and a formation of the new. *Old things are done away, behold all things are become new*; the same holy nature, the same mind, judgment, will, affections, motions, desires, dispositions, are by the Spirit wrought in us which were in him. Hee that hath this hope *purifieth himself, even as he is pure; as he is, so are we in this World*; Patient as he is patient, *Heb. 12. 2.* Holy as he is holy *1 Pet. 1. 15.* Humble as he is humble, *John 13. 14.* Compassionate as hee is compassionate, *Col. 3. 13.* Loving as hee is loving; *Ephes. 5. 2.* in all things labouring to shew Christ fashioned in our nature and in our affections. There is a *new conversation* answerable to our new nature; that as God is good in himself, and doeth good in his works, *Psal. 119. 68.* so we both are we as Christ was, *1 John 4. 17.* and walk as he walked. *1 John 2. 6.* There is *new food*, and appetites thereunto *sutable*. A desire of the sincere, immediate, untempered, uncorrupted milk of the Word as it comes with all the spirits and life in it, that we may grow thereby. *New Priviledges and Relations*; the Sons of God, the Brethren of Christ, the Citizens of Heaven, the Household of the Saints, *New Communion and Society*; the Fellowship of the Father and the Son by the Spirit, fellowship with the holy Angels; wee have their Love, their Ministry, their Protection, fellowship with

Bb 3

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1 Cor. 8. 13.  
2 Tim. 1. 11. 12.  
2 Tim. 2. 10.

Tit. 3. 5.  
2 Cor 5. 17.  
Eph. 4. 22. 23.  
Rom. 12. 2.  
1 John. 3. 3,  
4. 17.

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1 Pet. 2. 2.

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the Spirit of just men made perfect, by the seeds and beginnings of the same perfection; by the participation of the same Spirit of Holiness, by expectance of the same glory and final redemption.

In the meantime then wee should walke as Children of the light, for as it is here, as Children of the morning. The Day is given us to work in, and therefore in the morning, as soon as wee have our Day before us, wee should endeavour to walke honestly. Night-works are commonly works of uncleanness, violence, dishonour, and therefore want a cover of darkness to hide them. There is use to come in the night; 1 Thes. 5. 2. The eye of the adulterer waiteth for the twilight, saying, no eye shall see mee, and disguiseth himself, Job 24. 15. In the twilight, in the evening, in the black and dark night, he goeth to the house of the strange woman, Proverb. 7. 9. The Oppressour diggeth through houses in the dark. From the morning is rebellion as the shadow of Death, Job 24. 16, 17. They that are drunken are drunken in the night; 1 Thes. 5. 7. Sins are of the nature of some sullen weeds, which will grow nowhere but in the side of Wels, and of dark places. But works of Christianity are neither unclean, nor dishonourable; they are beautifull, and royall works, they are exemplary, and therefore publike works, they are themselves light (for your light shine before men) and therefore they ought to be done in the light.

If wee bee Children, wee should express the affections of Children. The Innocencie, Humilitie, and Dove-like simplicity of little Children; as the Sons of God blameless, pure, and without rebuke. Children in malice, though men in understanding. The Appetite of little Children, A new born babe desire the sincere milk of the word that hee may grow thereby. In all impatience the breast will pacifie a little Infant, in all other delights the breast will emiee it and draw it away: even so should the word,

Eph. 5. 8.  
Rom. 13. 12.

Mark, 10. 15.  
Phil. 2. 15.  
1 Cor, 14. 20.  
1 Pet. 2. 2. 3.



# The birth of a Christian is heavenly.

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Word and worship of God work upon us in all our distempers, and in all our deviations; Christ was hungry and faint with fasting; it was about the sixth houre, and hee had sent his Disciples to buy meate, and yet having an occasion to doe his Father service, he forgot his food, and refused to eate. *Ioh. 4. 6. 8. 34. The love of Children; Hee that is begotten, loveth him that did beget him. 1 Iohn. 5. 1. with a Love of thankfulness. Wee love him because Hee loved us, 1 Iohn. 4. 19. I love the Lord, because hee hath heard my voice, and my supplication, Psal. 116. 1. With a love of obedience; faith worketh by love, Gal. 5. 6, Love is the fulfilling of the Law, Rom. 13. 10. If a man love mee, he will keep my Words, Ioh. 14. 23. with a love of reverence, and awful fear. A Son honoureth his Father; Mal. 1. 6. If you call on the Father, &c. Pass the time of your sojourning here in feare, 1 Pet. 1. 17. The faith of Children. For whom should the child rely on for maintenance and supportance but the Father? Take no thought, saying, what shall we eat, or what shall wee drink; or wherewith shall wee be clothed; For your Heavenly Father knoweth that you have need of all these things? Matthe. 6. 32. 32. The hope, assurance, and expectation of Children. For as Children depend on their Parents for present supply, so for portions and provisions for the future; Fathers lay up for their Children, and so doth God for his. There is an inheritance reserved for us, 1 Pet. 1. 4. Lastly, the Prayers and requests of Children. Because yee are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. Gal. 4. 6.*

Note 2. The Birth of a Christian is a divine and heavenly work. God is both Father and Mother of the Dew, by his power and wisdom, a Father; by his providence and indulgence, a Mother, Progenitor, genitrixque, therefore hee is call'd in *Clem. Alex. Metripater*, to note that those casualties which are in the second agents divided,

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are eminently and perfectly in him united, as all things are to be resolved into a first Unity. *Hadst the Rain a Father, or who hadst begotten the droppes of dew?* saith *Iob.* Out of whose womb came the Ice? and the hoary Frost of heaven, who hadst gendred it? None but God is the Parent of the Dew. It doth not stay for, nor expect any humane concurrence, or causality. *Mich. 5. 7. Esai. 55. 10.* such is the call and conversion of a man to Christ, *A Heavenly calling, Heb. 3. 1.* The operation of God in us, *Col. 2. 12.* A birthnot of blood, nor of the will of the flesh nor of the will of man, *but of God, Iohn 1. 13. 1 Iohn 3. 9.* Paul may plant, and Apollo may water, but it is God that must bless both, nay it is God who by them, as his instruments, doth both: *Of his own will begat hee us, Iam. 1. 18.* The Ministers are a Saver of Christ, *2 Cor. 2. 15.* It is not the garment, but the perfume in it which diffuseth a sweet sent: It is not the Labor of the Minister, but Christ whom he preacheth, that worketh upon the Soul. *I laboured more abundantly than they all; yet not I, but the Grace of God which was with mee, 1 Cor. 15. 10.*

It is not good therefore to have the faith of God in respect of persons; the seed of this Spirituall generation cannot otherwise be given us than in earthen vessels, by men of like passions and infirmities with others. Therefore when pure and good seed is here and there sowed, to attribute any thing to persons, is to derogate from God; where gifts are fewer, parts meaner, probabilities less, God may and often doth give an increase above hope, as to *Daniels Pulse*; that the excellency of the Power may bee of him, and not of man. Though it be a lame or a leprous hand which soweth the seed, yet the success is no way altered: good seed depends not in its growth on the hand that sowes it, but on the Earth that covers, and on the Heavens that cherish it. So the Word borroweth not its efficacy from any hu-

mane

## *The birth of a Christian is heavenly.*

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mane vertue. but from the heart which ponders, and the Spirit which sanctifies it.

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When then thou comest unto the Word, come with affections suitable unto it. All earth will not beare all seed; some wheat, and some but pulse; there is first required a *fitness*, before there will be a *fruitfulness*, Christ had many things to teach which his Disciples at the time could not carry away, because the Comforter was not then sent, who was to lead them into all truth; they who by use have their senses exercised, are fit for strong meate. The truth of the Gospel is an Heavenly truth, and therefore it requires an Heavenly disposition of heart to prosper it. It is *wisdom* to those that are perfect, though to others foolishness and offence. The onely reason why the Word of truth doth not thrive is, because the heart is not fitted nor prepared unto it. The seed of it self is equall unto all grounds, but it prospers onely in the honest and good heart; the rain in it self alike unto all, but of no vertue to the rocks, as to other ground, by reason of their inward hardness and incapacity. The Pharisees had covetous hearts, and they mocked Christ: the Philosophers had proud hearts, and they scorned *Paul*. The Jewes had carnall hearts, and they were offended at the Gospell. The people in the wilderness had unbelieving hearts, and the Word preached did not profit them. But now a Heavenly heart comes with the affections of a Schollar to be taught by God; with the affections of a servant, to be commanded by God, with the affections of a Son, to be educated by God; with the affections of a sinner, to be cur'd by God. It considers that it is the *Lord from Heaven, who speaks* in the Ministry of the Word to him who is but dust and ashes; and therefore he puts his hand on his mouth, dares not reply against God, nor wrestle with the evidence of his Holy Spirit, but falleth upon his face, and giveth Glory unto God; beleeveth when God promiseth, trembles when God

Iohn 16. 12, 13  
Heb. 5. 14.

*Heavenly disposition*

1 Cor. 2. 6.



## VERSE 2

God threatneth, obeys when God commandeth, learns when God teacheth, bringeth always meekness and humility of Spirit ready to open unto the Word that it may incorporate.

Lastly, from hence we must learn to look unto God in all his Ordinances, to expect his Arme and Spirit to be therein revealed, to call on, and depend on him for the blessing of it. If a man could when he enters into Gods House but powre out his heart in these two things; A *Promise* and a *Prayer*; Lord I am now entring into thy Presence, to hear thee speak from Heaven unto mee, to receive thy Rain and Spirituall Dew which never returneth in vain, but ripeneth a Harvest either of Corn or Weeds, of Grace or Judgement; My heart is prepared O Lord, my heart is prepared, to learn and to love any of thy Words; Thy law is my Counsellor, I will bee ruled by it; It is my Physician, I will bee patient under it; It is my Schoolemaster, I will bee obedient unto it; But who am I that I should promise any service unto thee? and who is the Minister that hee should doe any good unto mee without thy Grace and Heavenly call? Bee thou therefore pleased to reveale thine own Spirit unto mee, and to work in mee that which thou requitest of mee; I say, if a man could come with such sweet preparations of heart unto the Word, and could thus open his soul when the Spirituall *Manna* falls down from Heaven, hee should find the truth of that which the Apostle speaketh, *We are not straitned in us*, or in our Ministry, we come unto you with abundance of Grace; but ye are straitned onely in your own bowels, in the hardness, unbelief, incapacity, and negligence of your own hearts, which receiveth that in drops, which falleth down in showres.

Note 3. As it is a Divine, so it is a *secret and undiscerned Birth*. As the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence

Deut. 32. 2.  
Amos 7. 16.  
Ela. 55. 10.

VERSE 3.

it cometh, nor whether it goeth : So, saith our Saviour, is every one, that is born of God, *Ioh. 3. 8.* The voluntary breathings and accessses of the Spirit of God unto the soul; whereby he cometh mightily, and as it were cloatheth a man with power and courage, are of a very secret nature, and notwithstanding the power thereof be so great, yet there is nothing in appearance but a voice, ( of all other one of the most empty and vanishing things ) As Dew falls in small and insensible drops, and as a Child is born by slow and undiscerned progresses ( as the Prophet *David* saith, *c Fearfully and wonderfully am I made,* ) Such is the birth of a Christian unto Christ, by a secret, hidden, and inward call ; *Vocatione Alia*, as Saint *Austen* calleth it, by a deep and intimate energy of the Spirit of Grace is Christ formed, and the soul organized unto a spirituall being. A man heares a voyce, but it is <sup>d</sup> behind him, hee seeth no man ; hee feels a blow in that voyce, which others take no notice of, though externally they hear it too. Therefore it is observable that the men which were with *Paul* at his miraculous conversion are in one place said to hear a voyce. *Acts 9. 7.* and in another place, *not to have heard the voyce of him that spake unto Paul Acts 22. 9.* They heard onely a voyce, and so were but astonished ; but *Paul* heard it distinctly as the voyce of Christ, and so was converted.

Note 4. As it is a Divine and secret, so it is likewise a sudden Birth. In naturall generations the more vast the creature, the more slow the production, an Elephant ten yeers in the womb. In humane actions *magnarum rerum tarda molimina*, great works move like great engines slowly and by leaseure to their maturity : but in Spirituall generations, Children are born unto Christ like Dew, which is exhaled, conceived, formed, produced, and all in one night. *Paul* to day a Wolf, to morrow a Sheep ; to day a Persecutor, to morrow a Disciple ; and not

a *Iudg. 14. 6.*  
*Iudg. 6. 34.*

b *March. 10. 20*  
a *Pet. 1. 21.*

c *Plal. 139. 14.*  
*Iob, 10. 10. 11.*

d *Elai, 30. 21.*  
*Acts 9. 8.*

Gloss. *Philolog.*  
*Sacr. lib. 2. pag.*  
232.

## VERSE 2

2 Kings 7.1: 2.  
Tarnou. Exercis.  
Biblic. Edit. 2.  
pag. 84. 85.

not long after an Apostle of Christ. The noble man of *Samaria* could see no possibility of turning a famine into a plenty within one night: neither can the heart of a man who rightly understands the closeness, and intimate radication of sin and guilt in the soul, conceive it possible to remove either in a sudden change; yet such is the birth of men unto Christ, *Before she travelled shee brought forth: before her pain came, she was delivered of a Man-Child.* The Earth bringeth forth in one day, and a Nation is born at once; It is spoken of Jerusalem the mother of us all, *Isai. 66. 7. 8:*

## VERSE 4





## VERSE 4.

*The Lord hath sworne, and will not repent, thou art a Priest for ever after the Order of Melchisedeck.*



From the Regall Office of Christ, and the Administration thereof by the Scepter of his Word and Spirit, to the conquering of a willing people unto himself the Prophet now passeth to his Sacerdotal Office; the vigor and merit whereof is by the two former applied unto the Church.

\* Therefore we may observe, that though the tribes were interdicted confusion with one another in their marriages, Num. 36. 7. Yet the Regall and Leviticall Tribes might interchange, and mingle bloods; to intimate (as I conceive) that the Messiah, with relation unto whose Lineage that confusion was avoided, was to be both a King and a Priest, Thus we

\* Poterant Levite ex Regia familia ducere, quippe que etiam peculiari Privilegio hinc est excepta &c. Tarnou Exere, Biblic. pag. 21. Edit. 2 Communicabāt inter se Regia tribus, ac Sacerdotalis, propterea quod Christus Dominus secundum humanitatem, Rex futurus

erat, &c. Sacerdos Theod. in Num. Quæst. 52. αἱ δὲ φυλαὶ συνήπτοντο μόνου τοῦ ἑξ ὁμήλας, ἢ βασιλικῆς ἢ ιερατικῆς ἢ βασιλικῆς, &c. Epiphani. contr. Antidicomarionitæ Har. f. 78. νόμος δὲ οὐκ ἔστιν ἐν τοῖς φυλῶν ἐξ ἑστιν ἐξ ὁμήλας. Damasc. de Orthod. fide, l. 4. c. 15. But notwithstanding these Authorities, upon more deliberate consideration of this matter, I conceive my selfe to have been heretofore mistaken; and am rather persuaded that Marriages were lawfull between severall Tribes, save onely in the Case when Daughters did inherit, to avoid confusion of Possessions amongst the Tribes. Jo: g. 21. 1. Augustin. Quæst. in Judic. quæst. 47. Ioseph. Antiq. lib. 4. cap. 7. Philo Judæus de Monarchia. lib. 2. Lucas Burgensis in Matth. 1. 16.

finde

## VERSE 4.

<sup>a</sup> Sacerdos Ecclesia habentis  
reputum.  
Hieron. Tom. 3.  
lib. quest. Heb.  
in Genes. Veri-  
simile est illum  
esse ex illis  
Gentibus quæ  
Palaestinam in-  
colebant. Theo-  
doret. Quest.  
3. in Genes.  
Vid. Casaub.  
in Sueton. Au-  
gust. c. 31. Rex  
Anius, Rex idem  
dominum Phœ-  
sique Sacerdos  
Virgil. Ænead.  
lib. 3.

finde *Jehoiada*, the Priest married *Jehoshabeath* the Daughter of King *Iehoram*, 2 Chron. 22. 11. And *Aaron* of the Tribe of *Levi* tooke *Elisheba* the Daughter of *Amminadab*, who was of the tribe of *Juda*, Exod. 6: 23. Numb. 1. 7. In which respect I suppose *Mary* and *Elizabeth* the Wife of *Zacharie* the Priest, are called Cousins, Luk. 1. 36. In the Law indeed these two Offices were distinct. Our Lord, saith the Apostle, sprang out of the Tribe of *Juda*, of which Tribe *Moses* spake nothing concerning Priesthood, Heb. 7. 14. And therefore when King *Uzziah* intrenched on the Priests Office, hee was smitten with a Leprosie, 2 Chron. 26. 18, 21. But amongst the Gentiles (<sup>a</sup> amongst whom *Melchizedek* is thought to have been a Priest, ) it <sup>b</sup> was usuall for the same person to have been both King and Priest.

The words containe the doctrine of Christs Priesthood. The Quality of it, *Eternall*. The Order, not of *Aaron*, but of *Melchizedek*. The foundation of both, Gods immutable decree and counsell; hee cannot repent of it, because he hath confirmed it by an Oath. I shall handle the words in the Order as they lie.

The Lord hath sworne ) Here two things are to be enquired. First, how God is said to sweare? Secondly, why he sweares in this particular case of Christs Priesthood? The former of these the Apostle resolves in one word, *ἀποστήσει ὅρκον*, Heb. 6. 17. He interposed in or by an oath, namely himselfe, for that is to be supplied out of the thirteenth verse, where it is said that hee sware by himselfe. So elsewhere it is said that he sware by the excellency of *Jacob*, that is, by himselfe, Amos 8. 7, 6 8. By my selfe have I sworne, saith the Lord, that in blessing I will blisse thee Gen. 22. 16. The meaning is, that God should denie himselfe, (which hee cannot doe, 2 Tim. 2. 13.) and should cease to be God, if the word which hee hath sworne should not come to passe. So that usuall forme, *I live* is to be understood, let me not be esteemed a living God,

God, if my word come not to passe, so elsewhere the Lord interposeth his holinesse, *I have sworn by my Holinesse that I will not lie unto David*, Psal. 89.35. As impossible for him to breake his word as to bee unholy.

For the second question, why God swears in this particular? I answer: First, and principally, to shew *ἡ ἀμεταμέλητος* *αὐτῷ ἀμεταμέλητος*. The immutable and irreversibile certainty of what hee speaks, Heb. 6. 17. *I have sworn by my selfe*, the word is gone out of my mouth, and it shall not returne, &c. Esai. 45. 23. Thus wee finde God confirming the unmoveablenesse of his covenant by an Oath, Esai. 54. 9, 10. Psal. 89. 34, 35. When the Lord doth onely say a thing (though his word bee as certaine in it selfe as his oath, for it is as impossible for him to lie as to forswear himselfe) yet there is an implicite kinde of reservation for the altering, revoking, or reversing that word by some subsequent declaration. As in the covenant and Priesthood of Aaron, though God made it for a perpetuall ordinance, yet there was after a change of it, for the weaknesse and the unprofitablenesse thereof. So when the Lord sent Ionah to preach Destruction unto Ninive within fortie dayes, though the Denunciation came not to passe, yet was it not any false message, because it was made reversibile upon an *implicite condition*, which condition the Lord is pleased sometimes in mercy to conceale, that men may bee the sooner frightened out of their security, upon the apprehension of so approaching a danger. *At what time saith the Lord. I shall speake concerning a Nation, and concerning a Kingdome, to pluck up, and to pull downe, and to destroy: If that Nation against whom I have pronounced turne from their evill, I will repent of the evill that I thought to doe unto them*, Jer. 18. 7, 8. But when the Lord swears any absolute Act, or promise of his owne (for the Revocation whereof there can no other ground *de novo* arise, than was extant at the time of making it, and yet was no barre nor hindrance



VERSE 4.

*Quid Deus  
tantopere com-  
mendat, quod  
etiam humano  
more sub de-  
gradatione testatur,  
summā utique  
gravitate tra-  
gredi, & custo-  
dire debemus,  
ut in assevera-  
tione divina  
gratia perma-  
nentes, in fructu  
quoque eius &  
emolumento  
proinde perse-  
verare possimus  
Tertul. de pœni-  
tent. c. 4.*

rance unto it, namely the sin of man) he then by that oath seales and assures the immutability thereof, to those that rely upon it.

Secondly, it is to commend the excellencie and preeminencie of that above other things, which hath this great seale of Heaven, the Oath of God to confirme and establish it. *Inasmuch*, saith the Apostle, *as not without an oath hee was made Priest, by so much was hee made a surety of a better Testament; Heb. 6. 20, 22.* and this is a consequent of the former; forby how much the more abiding, by so much the more glorious is the Ministry of the Gospell. *If that which is done away were glorious, much more that which remaineth is glorious, 2 Cor. 3. 11.* The more solemne and sacred the institution was, the more excellent is the Priesthood: Now this Oath was that Seale of God, by which hee designed and set apart his Son for that great Office, in a more solemne manner of ordination than was to others usuall. *Him hath God the father sealed; Iohn. 6. 27*, It was but *Hee hath said*, unto others, ye are Gods, but it is, *He hath sanctified*, to his Son, *Iohn. 10. 34, 36.*

Thirdly, It is to commend Gods great compassion and good will, for the establishing of the hearts of men in comfort and assurance. He therefore confirmed his promise by an oath, *That by two immutable things wherein it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope which is set before us. Heb. 6. 17, 18.* an oath even amongst men is the end of all controversie, the determination and composing of all differences; how much more when hee sets his Seale upon his mercy and covenant, should the hearts of men bee secure, and lay fast hold thereon without doubt or scruple? Therefore wee finde the Saints in the Scripture make mention of the Oath of God, for establishing their hearts against feares or dangers. *Thou wilt performe the truth to Jacob, and shew mercy to Abraham,*  
which

which thou hast sworn to our fathers from the dayes of old, *Micah. 7.20. Thy bow was made quise naked, according to the oathes of the Tribes, even thy Word, Hab. 3.9.* that is, Thou didst make it appeare to thine enemies that thou didst fight for thy People, and remember thy Word or Covenant of mercy which thou didst swear unto *Abraham* the Father of the faithfull, and so oftentimes new ratifie unto his seed, the Tribes which proceeded from him. And this is the ground of all the Churches comfort and stability: for alas, we every day deserve to have God abrogate his Covenant of mercy with us, but he is mindfull of the Oath which he hath sworn, *Deut. 7.7,8.9.3.* There was wickednesse enough in the world to have drawne down another flood after that of *Noah*: the same reason that caused it, did remaine after it was removed. *Genes. 6.12,13.8.21.* But Gods Oath bound him to his mercy, *Esaï. 54.9.* The meaning then of this first Clause is this, The Lord to shew the immutability of his Counsell, the unchangeablenesse of Christs Priesthood, the excellency of it above the Priesthood of *Aaron*, the strong consolation which the Saints may there-hence receive, hath sealed it by an Oath: so that he is a Priest by a decree which cannot be revoked.

It notes unto us the *Solemne call of Christ* unto the office of Priesthood, as before of *King*, verse 1, He did not usurpe this honour to himselfe as *Nadab* and *Abihu* did, when of their owne heads they offered strange fire unto the Lord, nor inroach upon it as *Uzziab*, but he was ordained and begotten, and called of God thereunto, after the order of *Melchisedeck*, *Heb. 5.5.10.* He was sanctified and sent, and had a commandement, and a worke set him to doe, *John 10.18.36.37.* In which respect he was called a *Servant*, or a chosen Officer formed for a speciall imployment, *Esaï. 42.1.49.5.53.11.* *Phil. 2.7.* Here then is the consent of the whole Trinity unto CHRIST'S Priesthood. First, the Fathers consent in his Act of or-

VERSE 4.

Quid est Dei  
veri veracisque  
Furtio, nisi pro-  
missi confirma-  
tio, & infideli-  
um quodam fa-  
crepatio? Aug.  
de Gign. dei lib.  
26. cap. 31.

## VERSE 4.

\* Esai. 53. 8.  
10. 11, 12.  
Psal. 1. 7, 8.  
Phil. 2. 7, 9.  
John 17. 2, 4, 5.  
Heb. 1. 8, 9.  
Heb. 12. 2.

dination: for him hath God the Father sealed, *Joh. 6. 27. Thou art my Sonne, this day have I begotten thee, Heb. 5. 5. 6.* Secondly, *The Sonnes by voluntary susception and vadimony for mankind: for he was the Surety of the Covenant, Heb. 8. 22.* The Apostle joyneth these two together, *Heb. 10. 9. 10. Lo, I come to doe thy Will O God; there was Gods Will and Christs submission thereunto, in which regard he is said to sanctifie himselfe, Joh. 17. 19.* There was a Covenant betweene God and Christ, Christ was to undertake an Office of service and obedience for men, to offer himselfe a sacrifice for sinne, to be made of a woman under the Law, &c. \* And for this God was to prolong his dayes, to give him a Seed, and a Generation which could not be numbred, a Kingdome which cannot be bounded, a Portion with the great, and a Spoyle with the strong, a Name above every name, to set a Joy and a Glory before him, after he should have finished his worke, &c. Thirdly, here is the *Consent of the Holy Ghost* which did hereunto anoint him, which came along with him, which formed him in the wombe of the Virgin, and descended upon him in his solemne susception of this Office in *Johns Baptisme*, by which Spirit he was consecrated, warranted and enabled unto this great function, *Esai. 61. 1. 42. 1. Matt. 3. 16, 17. Heb. 1. 9.*

If then God call Christ unto his Priesthood by a *solemne Oath*, and make him surety of a better Covenant, we ought to take the more speciall notice thereof: for when God swears he must be heard. The more excellent any thing is, the more earnest heed should be given unto it: for how shall we escape, saith the Apostle, if we neglect *την αειδουσαν σωτηριαν*, so great Salvation, so sure a Covenant, *Heb. 2. 1, 3.*

This is the onely rocke on which we may cast anchor in any trouble, doubt, or feare of Spirit. It is not our owne will or strength that holds us up from ruine, but  
onely



only Gods Oath, by which Christ is made a Priest, *Able to save to the uttermost all that come unto God by him.* Saint Paul and his company were in a great tempest, all hope that they should be saved was taken away, *Act. 27. 20.* yet he exhorts them to be of good cheere, because there should not be the losse of any mans life amongst them; and the ground hereof was *Gods Promise*, which he believed, *verse 24. 25.* The case is the same with us, we are compassed about with infirmities; with enemies too hard, and with sinnes too heavy for us; with feares and doubtings, that we shall lose all againe; how can we in such tempests of Spirit be cheered, but only by casting anchor upon Gods covenant which is established by an Oath? by learning to hope above hope, *Rom. 4. 18.* to be strong in him when we are weake in our selves? To be faithfull in him when we are fearefull in our selves? To be stedfast in him when we stagger in our selves? In the midst of Satans buffets and our owne corruptions to finde a *sufficiency in his Grace*, able to answere and to ward off all? *2 Cor. 12. 10.* To catch hold of his Covenant, and to flie to the hope that is set before us, as to the only refuge and sanctuary of a pursued soule, when we are not able to stand by our selves? *Esai. 56. 6. Heb. 6. 18.* It is a very hard thing when a man hath a distinct view of his filthinesse and guilt, by reason of sinne, not to give over himselfe and his salvation as desperate things. It is nothing but ignorance and insensibility which makes men *presume* of the pardon of sinne. In this case then we must consider *Gods Oath* and Covenant with his People. First, *not to reject them* for their sinnes. *Israel hath not beene forsaken, nor Judah of his God, though their land was filled with sinne against the Holy One of Israel, Jer. 51. 5. My People are bent unto back-sliding, &c. and yet I will not execute the fiercenesse of mine anger, I will not returne to destroy Ephraim, For I am God, and not Man, &c. Hos. 11. 7, 9.*

## VERSE 4.

\* Quodammodo  
si dici fas est, ju-  
ratio qm est,  
Amen, Amen,  
dico vobis, Aug.  
Tract. 41. in Jo-  
han.

\* Confirmationis  
verbum. Am-  
bros. in Psal. 40.  
οἱ αἱ τινες λέ-  
γουσι ἡμᾶς  
ἰδοὺ ὁρχοῦν ἑ-  
χοῦται, ὃ ἔ-  
ρχεται ὁ ὄντας,  
ἀλλὰ θεοῦ πα-  
τρός τῶν ἀ-  
κρίτων.  
Basil Mag. in  
Psal. 14.  
vid. Nicol.  
Fulleri Miscel-  
lan. lib. 1. cap. 2.

Secondly, *not alwayes to suffer them to lie under sinne,* but in due time *to heale their back-slidings*, *Hos. 14. 4.* he will not onely remove our transgressions from himselfe, but he will *remove them from us too*, and that so farre, as that it shall be as possible for the East and West to meet together, as for a man and his sin, *Psal. 103. 12.* Though we have made him to serve with our sinnes, and wearied him with our iniquities, yet *He will not remember against us our sinnes past*, *Esai. 43. 25.* neither will he see against us the sinnes which remains, *Num. 23. 11.* Those he will forgive, and these he will subdue, and all this because of his *Truth unto Jacob* and his *mercy unto Abraham*, which he sware unto our fathers from the dayes of old, *Micah. 7. 18, 19, 20.* He hath given us ground for both our feete to stand upon, an hold-fast for both our hands to cleave unto: A *Promise*, and an *Oath*, that by two immutable things, we might have strong consolation, *Heb. 6. 18.* So the Apostle saith, that all the promises of God in Christ are *Yea* and *Amen*: *Yea*, to note their *Truth*; and *Amen*, to note their *Certainty and stability*, being confirmed by the *Oath of Christ*. For so that word may be conceived either \* as an *Oath*, or at least \* as a *very strong and confident affirmation* which is equi-pollent unto an oath, *2 Cor. 1. 20.* except haply we will understand *rai* and *Αμην* to be the same thing expressed in severall tongues; as *Abba Pater* in other places, thereby noting not onely the *stability*, but the *universality* of Gods Promises.

Many things there are in this call of Christ unto his Office to confirme this consolation, and upon which the troubled soule may cast Anchor.

First, from the Father he hath receiv'd a *command* and call unto this service, and so as a *Servant* he hath *fidelity*; for God chooseth none but faithfull servants. He was an *Apostle* and high *Priest* sent to preach the Will, and to pacifie the wrath of God, and he was *faithfull to him*

that

that appointed him, as Moses was, Heb. 3. 11. 2. And if he be faithful we may trust him, for he will doe the worke which is given him to do. *Faithful is he that calleth you who also will do it,* 1 Thes. 5. 24.

Secondly, from himselfe there is a *voluntary submission* whereby he gives himselfe for his Church, and layes downe his owne life, Eph. 5. 25. Tit. 2. 14. John 10. 11 for being of himselfe equal with the Father, he could not be by him commanded, ordained, or over-ruled to any service, without a voluntary concurring to the same decree; emptying himselfe, and taking on him the forme of a servant, making himselfe lesse than his Father, and in some sort for a while lower than the Angels, that so he might be commanded. So that besides his fidelity to rest on as a servant, here is his especial mercy as a concurring agent in the decree, whereby he was ordained unto this Office: He is not onely a *Faithful*, but a *merciful high Priest*, to make reconciliation for the sins of men, Heb. 2. 17. But a man may both by his *Fidelity* as a servant, and by his *Mercy*, as having the same tender compassion with him that sent him, be willing to helpe another out of misery, and yet may not be able to effect his owne desires for want of *Power*. And therefore,

Thirdly, by the *Unction* of the holy Spirit, who proceedeth from the Father and himselfe, he is said to be *sanctified by the Father*, Job. 10. 36. and to *sanctify himselfe*, Job. 17. 19. To have received *Power and Authority* from his Father, Mat. 28. 18. John 5. 27. John 17. 2. and to have *Power* likewise within himselfe, John 10. 18. That spirit, which for the discharge of this Office he brought with him in fulnesse, and unto all purposes of that Service into the world, is a *Spirit of Power*, 2. Tim. 1. 7. Whereby he is enabled perfectly to save all comers, Heb. 7. 25. so that unto his *Fidelity* and *Mercy*, here is added *Ability* likewise.

Fourthly, as he received an Office and a Service, so he

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John 14. 28  
Aug. de. Trinit.  
li. 1. cap. 7. & 9.



VERSE 4. received a *Promise* from his Father likewise which did much encourage him in this service. And this promise is twofold. First, the *promise of a great seed*, which by the execution of his Office he should gather unto himselfe, and of a great conquest over all his enemies. God conferred this honour upon him to be the King of a mighty People, whom he should save and sanctifie to himselfe, *They were given unto him, Psal. 2. 8. John. 17. 6.* so that unto his *Fidelity, Mercy, and Power*, here is further added a *Propriety* to the thing which he saves; and who would not use all fidelity in his own businesse, all mercy towards his own seed, all the power he hath to deliver his own *House* from the fire? and Christ was faithful, as a *Sonne over his owne House*; whose *House* are we: *Heb. 3. 6.* Secondly, there was the *promise of a great Glory and Crowne* which the nature he had assumed should in his Person receive after the fulfilling of his Service. After he had beene a little while lower than the Angels, he was to be crowned with *Glory and Honour*, *Heb. 2. 7.* and therefore we may be sure that he hath fulfilled all righteousnesse, and done for his Church all which he was to doe upon the earth; *Because he is gone, and we see him no more.* For his sufferings were to goe before, and his *Glory* to follow: *1 Pet. 1. 11.* This is the Apostles argument why we are not in our sinnes, but delivered from them, because CHRIST is risen, *1 Cor. 15. 17.* *Who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us. Rom. 8. 34.* and it is his argument againe, why we ought to hold fast our profession, and to come boldly to the Throne of Grace for helpe in time of neede, because we have a great high Priest that is passed into the Heavens, *Heb. 4. 14, 15, 16.*

Fifthly, as he had a *Promise* from the Father to encourage him, so he had a *Nature* from us to incline him unto

unto the execution of his Office. He was made of a woman, made like unto us in all things, sin only excepted, tempted and afflicted as we are: and so there are two things which the heart of a believer may rest upon in him, in any discomfort. First, his Sympathie, for besides his Essential mercy as he is God, there was in him a mercy which he learned by being like unto us. In all things it behoved him to be made like unto his brethren, that he might be a merciful and a faithful high Priest, Heb. 2. 17. Such was his compassion towards the hunger of the multitude, Mat. 15. 32. because he himself knew what hunger was, Mat. 4. 2. and such was his compassion towards the sorrowes of Mary, and Martha, John 11. 33, 35. because he himself was acquainted with grief, Esay 53. 3. and such was his compassion towards Peter in that state of desertion wherein he lay, Luk. 22. 61. because he himself knew what it was to be forsaken, Mat. 27. 46. And this is the Apostles assurance that we shall obtaine Mercy and Grace to helpe in time of need; because he had a feeling of our infirmities, and was tempted as we are, Heb. 4. 15, 16. Secondly, His consanguinity, He is not ashamed to call us brethren: He is our Goal, our Kinsman, and therefore our Redeemer: Heb. 11. Ruth 3. 9 & 4. 4.

And will not repent. Many things God hath said, which he hath revoked, as the destruction of Ninive, the death of Ezechiel, and the like; which implying a tacite condition (fit in the particular cases to be conceal'd) upon the varieties of that, God might be said either to preserve, or to repent; Jer. 18. 7, 8. & 26. 13, 19. God is ever most unchangeable in all his wayes, counsels and purposes; they stand for ever. Nothing can fall out to make God more wise, more merciful, more provident, more powerful than he was before, and therefore nothing can make him truly to change his Will, or to repent of his former actions or resolutions. There is with

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## VERSE 4.

Humana capaci-  
tati aptiora  
quam Divina  
sublimitati, &c.  
Vid. Aug. Tom.  
4. ad Simplicia.  
li. 2. quæst. 2. vid.  
de civ. Dei, li. 14  
cap. 11 li. 15. ca.  
25. Tertul. Con.  
Marc. li. 2. ca. 16.  
Ubi legitur  
quod paniscat  
eum, mutatio ve-  
rum significa-  
tur, immutabili  
manente prae-  
sentia divina,  
Aug. de civ. Dei,  
lib. 17. cap. 7 &  
lib. 22. cap. 1, 2.  
Just. Mar. Qua.  
& Resp. ad Or-  
thodox. qu. 36.

him no variableness nor shadow of changing: He is not  
a Man that he should repent. I the Lord change not,  
James 1. 17. 1 Sam. 15. 29. Mat. 3. 6. Onely in mercy  
unto (a) our weakenesse God condescends unto the man-  
ner of humane expressions, retaining still the steadfastnesse  
of his owne working, which receiveth no variation nor  
difference from the contingencies of second causes. He  
speaketh according to our capacity, but he worketh  
according to his owne Counsel; so that God is then said  
to repent, when that which he once willed to be, he  
after by the counsel of the same will, causeth not to be;  
therein nor changing his owne Counsel, but onely willing  
the change of the things, that the same thing for this peri-  
od of time shall be, and then shall cease. As when a rope  
is fixed to either side of a River, by the same without any  
manner change or alteration in it, I draw the Boat  
wherein I am, backward or forward: so the same Will  
and Counsel of God stands constant and unmoved in the  
several mutations of those things which are wrought or  
removed by it.

Now then, when not onely the Counsel of God is  
immutable in it selfe, but also he hath ordained some  
Law, Covenant, or Office, which he will have for ever  
to endure, without either natural expiration, or exter-  
nal abolishment, then is God said not to repent. To ap-  
ply this to the present businesse, the Apostle speaking  
of a new Covenant which is established upon this new  
Priesthood of Christ (for the Priesthoods and the Lawes  
go both together, the one being changed, there is made  
of necessity a change of the other; Heb. 7. 12.) maketh  
the introducing of this new Covenant, which is founded  
upon the oath of God, to make the preceding covenant  
old and transitory; In that he saith, a new Covenant,  
he hath made the first old. Now that which decayeth and  
waxeth old, is ready to vanish away, Heb. 8. 13. And he  
saith peremptorily that it was therefore disannul'd, be-  
cause



cause of the weaknesse and unprofitablenesse thereof : *Heb. 7. 18.* and this he affirmeth even of the moral Law; that Law, the righteousnesse whereof was to be fulfilled in us by the Spirit of Christ, (namely in sincerity and in love, which is the bond of perfection, and the fulfilling of the Law) *Rom. 8. 3, 4.* For the full understanding then and applying of the words to the Priesthood of Christ, and the Law of Grace, and the second covenant thereupon grounded, it will be needful to resolve these two questions. First, whether God hath repented him of the Law, which hath the rule and measure of the Covenant of workes? Secondly, upon what reasons or grounds the immutability of the second Covenant or Law of Grace standeth?

For the first of these, the Psalmist telleth us, that the Commandements of God are sure, and that they stand fast for ever and ever, *Psal. 111. 7, 8.* and we may note that the same forme of speech which the Lord useth to shew the stability of the new Covenant; *The mountaines shall depart, and the Hills be removed, but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee, Esay 54. 10.* the same kinde of forme doth our Sayiour use to expresse the stability of the Law; *It is easier for Heaven and Earth to passe, than for one tittle of the Law to faile; Luke 16. 17.* Now the Law hath a two-fold Obligation; the one principal which is to Obedience, whereunto is annexed a promise of righteousnesse or justification: the other secondary and conditionall, which is unto malediction; upon supposal of disobedience. For, *cursed is every one which continueth not in all things which are written in the Booke of the Law to doe them, Gal. 3. 10.* Now if no tittle of the Law must faile, then neither of these two must faile, but be both fulfilled, and then it should seeme that the first Covenant is not removed, notwithstanding the weaknesse thereof.

For

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*Vid. Grotii de-  
fens. fid. Catbo.  
de satisfactione  
Christi, c. 3.*

For resolving hereof we must note, that in point of validity or invalidity, there can but five things be said of the Law: for first, either it must be *obeyed*, and that it is not; for *all have sinned and come short of the Glory of God*, Rom. 3. 32. Or secondly, it must be *executed* upon men, and the curse or penalty thereof inflicted; and that it is not neither, for *there is no condemnation to them that are in Christ*, Rom. 8. 1. Or thirdly, it must be *abrogated*, or extinguished; and that it is not neither, for Heaven and Earth may sooner pass away. If there were no Law, there would be no sinne, for sin is the transgression of the Law; and if there were no Law, there would be no judgement; for the world must be judged by the Law. Or fourthly, it must be *moderated* and favourably interpreted by rules of equity, to abate the rigour and severity thereof; and that cannot be neither, for it is inflexible, no jot nor tittle of it must be abated. Or lastly, the Law it selfe remaining, the Obligation thereof notwithstanding, must towards such or such persons be so farre forth *dispensed* withal, as that a *surety* shall be admitted (upon a concurrence of all their wills who are therein interested; God willing to allow, Christ willing to perform, and Man willing to enjoy:) both to do all the duties, and to suffer all the curses of the Law, in the behalfe of that Person, who in rigour should himselfe have done and suffered all. So then, neither the Law, nor any jot or tittle thereof is abrogated, in regard of the *Obligations* therein contained, but they are all reconciled in Christ with the second Covenant. Yet notwithstanding, *to the purpose of a Covenant* or rule of righteousness betweene us and God, so he hath repented of it, and removed that office or relation from it, that righteousness should come to us thereby, by reason of the weaknesse and unprofitablenesse which is in it to that purpose by the sinne of Man: yet thus much the Law hath to doe with justification, that the fulfilling of the whole Law is thereunto ever

ever some way or other presupposed. Onely in the first covenant, we were to do in our *own persons*; in the second, Christ is appointed and allowed to doe it for us. He fulfilled all the Obligations of the Law; the *duties* thereof by *active obedience* in his life, and the *curses* thereof by *passive obedience* in his death. Now then we by faith becoming one with Christ, the grace of God doth number us up in the same masse and summe with him, and so imputeth and accounteth that ours which was done by him. There is no righteousness but doth originally referre and beare proportion to the Law of God; and yet we are not justified by the Law, but by Grace, because it is the favour of God, contrary to the rigour and exaction of the Law, which alloweth the righteousness of the Law *by one fulfilled*, to be unto another *accounted*. A man is denominated righteous, as a wall may be esteemed red or Greene. Now that comes to passe two manner of wayes, either by the colour inhering and belonging unto the wall it selfe, or by the same colour in some diaphanous transparent body; as glasse, which by the beame of the Sunne shining on the wall, doth externally affect the same as if it were its own, and covers that true inherent colour which it hath of it selfe. In like manner by the strict covenant of the Law we ought to be righteous from a righteousness inherent in, and performed by our selves; but in the new Covenant of grace we are righteous by the righteousness of Christ which shineth upon us, and presenteth us in his colour unto the sight of his Father. Here in both covenants the righteousness from whence the denomination groweth, is the same (namely the satisfying of the demands of the whole Law;) but the manner of our right and propriety thereunto is much varied. In the one we have right unto it *by Law*, because we have done it our selves: In the other we have right unto it onely by *Grace and favour*, because another mans doing of it is bestowed upon us, and



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and accounted ours. And this is that gracious Covenant of which the Lord here saith, *I have sworn and will not repent.*

For resolving of the second question, upon what reasons the immutability of the Covenant of Grace standeth, we must note that as things are of several sorts, so accordingly they may be mutable or immutable several wayes. Some things are *absolutely immutable* out of the nature of the thing it selfe; and that is, when the abrogation, or alteration of the thing would unavoidably inferre some prodigious consequences and notorious pravity with it, as certaine dishonour to God, and confusion upon other things. As if we should conceive a man free from worshipping, reverencing, acknowledging, loving or trusting in God; herein the creature would be unsubordinated to the Creator, which would inferre desperate pravity and disorder, and God should be robb'd of his essential honour which he can no more part from, than cease to be God. But now it is repugnant to the nature of an entire *Covenant*, to be in this manner immutable. For in a Covenant there is a mutual stipulation and consent between God and man; and after performance of Mans duty, God maketh promise of bestowing a reward. Now there can be no binding necessity in God to conferre, nor absolute power in Man to challenge any good from God, who doth freely and by no necessity, doe good unto his Creatures. Secondly, some things are meerely *juris positivi*, not of any intrinsecal necessity, resulting out of the condition of their nature; such as are free either to be or not to be of themselves, or when they are free to continue or to cease, not in themselves determined unto any condition of being unvariably belonging unto their nature. And such are *all covenants*. For God might have dealt with Men, as with lapsed Angels, never have entred a-new into covenant with them: he might have reserved unto himselfe a

Power

a power of revocation and calling in his patient, and shutting up his Office of mercy againe. How then comes it that this Covenant is *immutable*, and Christs Priesthood of everlasting and unchangeable vigour to all ages and generations of men? That there shall never be erected in the Church any other forme of Gods worship, or any other instruments of Mans salvation, than those which we now enjoy? The Apostle groundeth it upon *two reasons*, Heb. 6.17, 18. The *Promise* and the *Oath* of God. First, The *Promise* putteth a right in the creature which he had not before, and that Promise determineth the Will of God to the being; and leaveth it not indifferent to the being or not being of the Covenant. For it is the foundation of a just claime which we by faith may make upon the Fidelity, Justice and Power of God, to make it good. *He is faithfull and just to forgive us our finnes*, 1 John 1.9. *The Righteous God shall give unto us a Crowne of Righteousnesse*: 2 Tim. 4.8. Righteousnesse and Justice as well as Mercy is the ground of forgiveness of sinne and salvation, not in relation or respect to *Mercy* in us, but to *Promise* in God. Onely Mercy it was which moved him to Promise, and having promised onely Truth and Fidelity and Righteousnesse, bindeth him to performe. As impossible it is for God to breake any promise, and to lie unto *David*, as it is to be an unholy God, or to deny himselfe; Psal. 89.35. 2 Tim. 2.13. 1 Thes. 5.24. Secondly, the *Oath* of God, for that pawns his owne Being, Life, Power, Truth, Holinesse, to make good that which he hath so ratified; and upon these two doth the immutability of the second Covenant, and of Christs Priesthood depend.

Here then we see upon what ground all our comfort and assurance subsisteth; nor upon any strength, power, liberty, or inherent grace already received, which we of our selves are every day apt to waste and be cheated of by Satan and the World, but upon Gods unchangeable

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able mercy and covenant. This was all *David's* salvation and desire, all that his heart rested upon, that though his house were not so with God, that is, did faile much of that beauty and purity which therein God required, and therefore did deserve to be cast off, yet God had made with him an *everlasting Covenant ordered in all things and sure*, 2 Sam. 23.5. When the conscience is afflicted with the sense of sinne, with the feare of its owne slipperinesse and unstedfastnesse in Gods Covenant, this is all it hath to support it, *That God is one*, Galat. 3.19. *That Christ is the same yesterday, and to day, and for ever*, Heb. 13.8. that he is where he ever was, *ready to meet those that returne*, Esai. 64.5. Luke. 15.20. If I should doe to men, as I have done to God, they would despise, and forsake me, and revenge themselves on me, I should never receive grace nor favour againe. But *God is not as man*, Hos. 11.9. the whole cause of his compassion is in and from himselfe, and therefore he doth not take the advantage of our failings and exasperations, to alter the course of his dealing towards us, *Psalms. 103.8—14.* Though we faile every day, yet *his compassions faile not*, and therefore from his immutable mercy it is that we are not consumed, *Lam. 3.22. Mal. 3.6.* His blessing of an adopted people is an irreverfible thing, because he is God and not man, and therefore cannot repent, nor call in the promise which he hath made, for which purpose he doth not behold iniquity in *Jacob*, nor perversenesse in *Israel*, *Numb. 23.19, 20, 21.* If the Sunne should be alwayes immoveably fixed in one place, as it was a little while in *Josua's* time at the destruction of the Kings, *Josh. 10.12, 13.* though I might shut out the light of the Sunne from me, yet as soone as I remove the curtain, the Sunne is still where it was, ready to be found, and to shine upon me. The case were lamentable with us, if so often as man provokes Gods Justice, he should presently revoke his mercy; If the issue of our salvation should depend



depend upon the frailty and mutability of our owne nature, and our life should be in our owne keeping. If the pure Angels of Heaven fell from their created condition, to be most black and hideous adversaries of the God that made them; if *Adam* stood not firme with all that stocke of strength and integrity of will which he had in Paradise: how can I who have so many lusts within, so many enemies without, such armies of feares and temptations round about me, be able to resist, and stand? Grace inherent is as mutable in me, as it was in *Adam*; Satan as malicious and impetuous against me, as against *Adam*; Propensions to sinne and falling away, strong in me, which were none in *Adam*; snares as many; weaknesses more; enemies as many; temptations more: from the grace which is deposited in mine owne keeping, I cannot but depart dayly, if the Lord should leave me in the hand of mine owne Counsell. Even as water, though it could be made as hot as fire, yet being left unto it selfe, will quickly reduce and worke it selfe to its owne originall coldnesse againe. We have grace abiding in our hearts, as we have light in our houses, alwayes by emanation, effusion and supportance from the Sun of righteousness which shines upon us. Therefore this is all the comfort which a man hath remaining, that though I am wanting to my selfe, and doe often turne from God, yet he is not wanting to me, nor returnes from me, *for the gifts and calling of God are without repentance, Rom. 11: 29.* The heart of the best man is like the wheelles in *Ezekiels* vision, *Ezekiel 1. 16.* As mutable, and moveable severall wayes as wheelles; as perplexed, hindered, and distracted in it selfe, as crosse wheelles in one another, grace swaying one way, and flesh another; who can expect stability in such a thing? Surely of it selfe it hath none, but the constancy and uniformity of motion in the wheelles was this, that they were joyned to the living creatures, who in their motion returned not when they went

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went, *verse 17. 21.* such is the stability of the faithfull in the Covenant, they have it not from themselves, for they are all like wheelles, but from him unto whom by the same Spirit of Life they are united, who cannot repent, nor returne from the Covenant of mercy which he hath made.

*Thou art a Priest for ever after the Order of Melchisedeck.* ] We now come to speake of the Priesthood of Christ it selfe, which is thus sealed and made immutable by the Oath of God. Every high Priest, saith the Apostle, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for finnes, *Heb. 5. 1.* These sacrifices are of two sorts, some Eucharisticall, as testifications of homage, subjection, duty and service, as the dedication of the first fruits, the offerings of *Abel*, the meate and drinke offerings, &c. Some *Nastickall* or expiatory, for the washing away of finnes, for making compensation to the Justice of God, which had beene in sinne violated, and to propitiate him againe. So that in this regard a Priest was to be a *middle Person*, by God appointed to stand, and to Minister betweene him and men in their behalfe, to be impartiall and faithfull towards the Justice and Truth of God, and not to be over-ruled by his love to men to injure him; and to be compassionate and mercifull towards the errors of men, and not to be over-ruled by his zeale to Gods Justice, to give over the care or service of them. And such an High Priest was Christ, zealous of his Fathers Righteousnesse and Glory, for he was *(set forth to declare the Righteousnesse of God, Rom. 3. 25.)* and he did glorifie him on earth by finishing the things which he had given him to doe, *Job. 17. 4.* Compassionate towards the errors and miseries of his Church, for he was appointed to expiate, and to remove them out of the way, *Gal. 2. 14.*

Touching this Priesthood, we will thus proceed: First, to enquire into the Necessity we have of such a Priest,

Priest-hood of

High Priest, his

Office - to offer

sacrifices. 2 sorts

Eucharisticall

expiatory

Priest's Office

such was Xt.

First, Secondly, what kind of *Qualifications* are requisite in him, who must be unto us such a Priest. Thirdly, wherein the *Acts* or *Offices* of such a Priesthood doe principally consist. Fourthly, what is the *Veritate*, fruits, ends, events of such a Priesthood. Fifthly, what are the *Duties* which the execution of that Office doth enforce upon us, or what uses we should make of it. In these five particulars, I conceive, will the substance of most things which pertain unto the Priesthood of Christ be absolved.

For the first of these, we must premise this general rule, There can be no necessity of a Priest (in that sense which is most proper, and here intended) but between a *guilty creature* and a *righteous God*; for if man were innocent in his relations towards God, he would stand in no need of an *Expiation*; and if God were unrighteous in the passages of mansinn, there would not be due unto him any just debt of *satisfaction*. This being premised, I shall through many steps and gradacions bring you to this necessity of Christs Priesthood which we inquire into.

First, every creature is unavoidably subject to the Creator, for he made all things for himselfe, and all is to returne that Glory to him for which he made them. *Prs.* 16. 4. *Rom.* 9. 21. And this subjection of the creature to the Creator, doth suppose a debt of service to the Will of the Creator. Impossible it is, and utterly repugnant to the quality of a creature, not to be subject to some Law, and indebted in some obedience or other to him that made it. *Omne esse est proprium operari*; it is a certaine rule in creatures, that God giveth every creature a being to this end, that it might put forth that being in some such operations as he hath fitted it for, and prescribed it to observe. The most excellent of all creatures, that excel in strength, are *Ministers* so do his pleasure, and to heare his voice, *Psa.* 103. 20, 21. and all the rest have their se-



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veral lawes, and rules of working by his wisdom set them, in the which they wait upon him, and according unto which they move like *Ezekiels* wheeles, by the conduct of an invisible Spirit, and by the command of a voice that is above them, as if they understood the Law of their Creator, and knew the Precepts which they doe obey, *Ex. k. 1. 25. 26. Psal. 104. 19.* No creature is for its selfe only, or its owne end, for that which hath not its being of it selfe, cannot be an end unto it selfe, in as much as the end of every thing which is made, is antecedent to the being of it, in the minde and intention of him that made it. The end of things is, as a marke, fixed and unmoveable in the purpose of the supreme cause, the creatures as the arrow, ordered by a most wise, and efficacious providence, some through natural and necessary, others voluntary and contingent motions unto one and the same general end, the glory and service of the Creator.

Secondly, no creature is in its being, or in any those operations and services, which to God it owes intrinsically, and of its selfe, immutable. It is Gods owne peculiar honour to be without variablenesse, or shadow of changing, *Jam. 1. 17. Mal. 3. 6.* There was a time when the Sunne stood still, and moved backward, and was filled with darknesse, as with an internal cloud; when the Lions had forgotten to devour, and the fire to consume, and the Whales to concoct. God can (as he will) alter the courses of nature, let goe the reines, and dispencc with the rules which him selfe had secretly imposed upon the creatures to observe; which shewes that they are not in themselves immutable. That constancy which in their motions they observe, is from the regular government of that most wise providence, which carries them to their end without any turning, *Ezek. 1. 17.* but when his Glory requires, and his Will commands it, the mountaines tremble, the sea cleaves asunder, the rivers runne

runne backe, the earth opens, the Lawes of nature stand still for a while without any execution, as if they were suspended or repeal'd by him that made them: and therefore in that place things are said to move by a voice which is above them, namely, by the command of the supreme cause, *Ezek. 1. 14. 25.*

Thirdly, man being in his nature, and formal constitution a reasonable creature, was appointed by God to serve him after a reasonable manner, out of judgement, discretion, and election, to make choice of his way above all others, as being most excellent, and beautiful in it selfe, and most convenient and advantageous unto man; therefore our service is called a reasonable service, *Rom. 12. 1.* and David is said to have chosen the way of truth, and the precepts of the Lord, *Psalme 119. 30.* and Moses to have chosen the afflictions of Gods people, and the reproaches of Christ, before the pleasures of sinne, or the treasures of Egypt, *Heb. 11. 25. 26.* And hence it is that Holinesse in the phrase of Scripture is called judgement, he shall convince the world of judgement, *John 16. 11.* and he shall bring forth judgement unto victory, *Matth. 12. 20.* Noting, that the Spirit of Holinesse ruleth and worketh in the children of obedience by a way of reason and conviction; therefore he is called a Spirit of judgement, *Esay 4. 4.* And for this cause God did not set any over ruling Law, or determinating vertue over the operations of man, as of other creatures, that so he might truly worke out of the conduct of judgement, and election of will.

Fourthly, there is no deviation from a reasonable service, or true active obedience, (properly so called) for the obedience of brutes and inanimate creatures (is rather passive than active) which hath not some intrinsecal pravity in it, and by consequence some fundamental demerit, or obligation unto punishment: for Guilt is the proper passion of sinne, resultant out of it, and therefore inseparable from it. It cannot be that a creature

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should of it selfe, and out of the corruption of its owne reason and judgement, choose to relinquish the service of him to whom it is naturally and unavoidable subject, and by that meanes become altogether unprofitable, abominable, and unfit for the Masters use, and for those Holy ends to which it was originally ordered; but it must withal incur the displeasure, and thereupon provoke the revenge of that righteous Creator, who out of great reasons had put it under such a service.

Fifthly, By all this which hath hitherto been spoken, it appeares, that God is not unjust, but most Holy and Righteous. First, in making a Law for man to observe, when he forbade the eating of the fruit of the tree of knowledge of good and evil, to shew that man had nothing by personal, immediate, and undervied right, but all by donation and indulgence. Any Law God might justly make, the obedience whereof he gave the creature an original power to performe, by reason of the natural and necessary subjection of the creature unto him. Secondly, in annexing a curse and penalty to the violation of that Law, which for the declaration of his glorious Justice he might most righteously doe, because of the inevitable demerit, or liability unto censure, from the disobedience of that Law resulting. Thirdly, in making man in such a mutable condition, as in the which he might stand or fall by his own election, because he would be obeyed by judgement and free choice, \* not by fatal necessity, or absolute determination.

Sixthly, here then comes in the fall of man, being a wilful or chosen transgression of a Law, under the precepts whereof he was most justly created, and unto the malediction whereof he was as necessarily and righteously subject, if he transgressed; for as by being Gods creature, he was subject to his will, so by being his prisoner, he was as justly subject unto his wrath, and that so much the more, by how much the precept was more just, the obedience

\* Bact. Tom. 1.  
Homil. *Quod Deus non est Auctor mali.* Just.  
Mart. Apol. 1.  
Τὸ αὐτεξουσίαν—τὸ πᾶσι  
νασίδρον Θείον  
ἐλάον.

Vid. Tertul. advers.  
Marc. l. 2.  
c. 6, 7, 9.  
Prov. 1. 29  
Ecclef. 7. 29  
Ezay 66. 3, 4



obedience more easie, the transgression more unreasonable, and the punishment more certain.

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Now by this fall of man there came great mischief into the World, and intolerable injury was done by the Creature to him that made him. First, his dominion and authority in his Holy command was violated. Secondly, his Justice, Truth, and Power, in his most Righteous threatnings, were despised. Thirdly, his most Pure and Perfect image, wherein man was created in righteousness and true holiness, was utterly defaced. Fourthly, his Glory, which by an active service the creature should have brought unto him, was lost and dispoiled. So that now things will not returne to their primitive order and perfection againe, till these two things be first effected: First, a *Satisfaction* of Gods Justice: And secondly, a *Reparation* of mans nature; which two must needs be effected by such a middle and common person, as hath both zeale towards God, that he may be satisfied, and compassion toward man, that he may be repaired, such a person, as having mans guilt and punishment on him translated, may satisfie the Justice of God; and as having a fulnesse of Gods Spirit and Holiness in him, may sanctifie and repaire the nature of man. And this person is the Priest here spoken of by *David*.

Here the Learned frame a kind of conflict in Gods Holy Attributes, and by a liberty which the Holy Ghost from the language of Holy Scripture alloweth them, they speake of God after the manner of men, as if he were reduced unto some straits and difficulties by the crosse demands of his severall Attributes. Justice called upon him for the condemnation of a sinfull, and therefore worthily accursed creature, which demand was seconded by his Truth, to make good that threatning, *In the day that thou eatest thereof, thou shalt die the death.* Mercy on the other side pleaded for favour and compassion towards man, woefully seduced and overthrowne by Satan; and

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Peace for reconcilment, and pacification betweene an offended Judge, and an undone Creature. Hereupon the infinite Wisdome and Counsell of the blessed Trinity found out a way, which the Angels of Heaven gaze on with admiration and astonishment, how to reconcile these different pleas of his Attributes together. A Priest then is resolved upon, one of the same blessed Trinity, who by his Fathers ordination, his owne voluntary susception, and the Holy Spirits sanctification, should be fitted for the businesse. He was to be both a *Surety*, and a *Head* over sinfull men, *to suffer their punishments*, and to *sanctifie* their natures, in the relation of a Surety to pay mans debt unto God; and in the relation of an Head, to restore Gods Image unto man: and thus in him *Mercy and Truth have met together, Righteousnesse and Peace have kissed each other, Psal. 85. 10.*

So then the necessity which Man fallen hath of this Priest here spoken of, is grounded upon the sweet Harmony, and mutuall kisses of Gods Mercy, Truth, Righteousnesse and Peace; which will more distinctly appeare by considering three things: First, God did purpose not utterly to destroy his Creature, and that principally for these two reasons: as we may observe out of the Scriptures: First, his owne free and everlasting Love, and that infinite delight which he hath in Mercy; which disposeth him abundantly to pardon, and to exercise loving kindnesse in the earth, *Mic. 7. 18. Exod. 34. 6, 7. Psalm. 103. 8. Esai. 55. 7. Jer. 9. 24.* Secondly, his delight to be actively glorified by his creatures voluntary service and subjection: *Herein is my Father glorified, that you beare much fruit, John 15. 8. I have no pleasure in the death of the wicked, but that he turne from his way and live, Ezekiel 33. 11.* He delighteth ~~most~~ in bloody conquests, when by his patience, goodnesse, and forbearance he subdueth the hearts, affections, and consciences of men unto himselfe, so leading them unto repentance, and bringing

bringing downe their thoughts unto the Obedience of Christ: he loveth to see things in their primitive rectitude and beauty, and therefore esteemeth himselfe more glorified in the *services*, than in the *sufferings* of men. He loveth to have a Church and Generation of men, which shall serve him in the midst of all his enemies. *The Lord toucheth the gates of Sion, more than all the dwellings of Jacob; Psalme 87. 2.* namely, because hee was there more solemnely worshipped and served. And therefore he resolved not to destroy all men, lest there should be no Religion upon the earth. When the Angels fell, they fell not all, many were still left to glorifie him actively in their service of him; but when Adam fell, all mankind fell in him, so that there was no tree of this Paradise left to bring forth any fruit unto God? (and this is most certaine, God had rather have his trees for fruit, than for fuell,) and for this reason he was pleased to restore Mankind againe. These are the causes why the Lord would not utterly destroy Man, but these alone shew not the necessity of a Priest to come between God and Man.

Secondly, God did purpose not to suffer sinne to passe utterly unrevengeed, and that for these reasons: First, because of his great Hatred thereof. Hee is of purer eyes than to behold evill, he cannot looke on iniquity, *Hab. 1. 13.* it provoketh a nauseousnesse and abhorrency in him, *Psal. 5. 6. Zech. 8. 17. Revel. 3. 16. Amos 5. 21, 22. Esai. 11. 13, 14.* Secondly, because of his Truth, and the Law which he had established against sinne, which he will in no wise abolish, *one jot or tittle shall in no wise passe from the Law till all be fulfilled; Matth. 5. 18.* For it is altogether undecent, especially to the Wisdome and Righteousnesse of God, that that which provoketh the execution, should procure the abrogation of his Law; that that should supplant and undermine the Law, for the alone preventing whereof, the Law was before esta-

ἵνα μὴ δια-  
σῶν τοῦ ἀπα-  
κατασταθῆναι.  
Elian. de Zalen.  
Vi. Gros de sa-  
tisfactione Chri-  
sti, c. 5.



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blished. Thirdly, because of his *terror* and fearefull Majesty, for God will have men alwayes to tremble before him, and by his terror to be perswaded from sinning, 2 Cor. 5.10.11. God will for this cause have men alwayes to feare before him, because he reserveth to himselfe entire the punishment of sinne; *Fear him who is able to destroy both body and soule in hell, I say unto you, feare him*; saith our Saviour, *Matth. 10.28. Luke. 12.4.* for it is a fearefull thing to fall into the hands of the living God; and therefore we ought to serve him *with reverence and godly feare, because he is a consuming fire, Heb. 10.30, 12.28.29.*

Thirdly, adde unto all this the everlasting *Impotency* which is in man, either to satisfie God, or to reparaire himselfe. Gods Justice is *Infinite* which is wronged, and his Glory infinite, of which man had attempted to spoyle and rob him; and man is both *finite* in himselfe, and very *impotent* by reason of sinne (for to be a sinner, and without strength, are termes equivalent in the Apostle, *Rom. 5.6.8*) Now then betweene *finite* and *infinite* there can be no proportion, and therefore from the one to the other there can be no satisfaction. Man is utterly unable to doe any of Gods Will, because he is altogether carnall, *Rom. 8.7. 1 Cor. 2.14.* and he is utterly unable either to suffer or to breake thorow the wrath of God, because he hath not strength enough to endure it, nor obedience to submit unto it. Now then joyne all these things together, and we shall see the absolute necessity we had of a Priest. God will not execute the severity of his Law, for thereby the creature should everlastingly lose the fruition of him, and he should likewise lose the service and voluntary subjection of his creature. And yet, *he will not abolish his Law* neither, least thereby his Justice should be the more securely abused, his hatred against sinne the lesse declared, his Truth in all his threatnings questioned, and his dreadfull Majesty by men neglected, as the wooden King

King by the Frogs in the Fable, he will not punish those persons whom he loves, because he is pittifull to them: he will not passe over the sinnes which he hates, because he is jealous towards himselfe. Man and sinne are as inseparably joynd together since the fall, as fire and heat; yet God will have mercy on the man, and he will take vengeance on the sinne. Some course then or other must there be found out to translate this mans sinnes on anothers person, who may be able to beare them; and to interest this mans person in anothers righteousness, which may be able to cover him. Some way must be found out; that things may be all one in regard of man, as if the Law had been utterly abrogated, and that they may be all one in regard of God too, as if the creature had beene utterly condemned. And all this is done in our High Priest. On him was executed the curse of the Law, by Him was fulfilled the righteousness of the Law, for Him was remitted the sinne of Man, and through Him were all things made new againe. The World was in Christ as in its surety, making satisfaction to the Justice of God; and God was in Christ as in his Ambassadour, reconciling the World unto himselfe againe. By all which we see the necessity which man lapsed had of a Priest to restore him.

Hence then we may learne, first, how much we ought to hate sinne, which armes the Law, Justice, and Power of God against us. As hatefull as it is unto God, so hatefull it is in it selfe, for he judgeth uprightly, he seeth things just as they are, without passion, prejudice, or partiality: and as hatefull as it is in it selfe, so hatefull should it be unto us, as the onely ground of our misery, of the creatures vanity, and of Gods dishonour. We see it is so hatefull unto God, that he will most certainly be avenged of it. If he spare me, yet he will not spare my sin, though his owne beloved Sonne must be punished for it: O then why should that be light to me, which was as heavie

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heavie as a milstone to the soule of Christ? Why should that be my pleasure, which was his Passion? Why should that be in a Throne with me, which was upon a Crosse with him? Why should I allow that to be really in me, which the Lord so severely punished, when the guilt thereof was but imputed to his Sonne? Many sins there are, which others in their practice, as well as Papists in their doctrine and profession, esteeme for light and veniall sinnes. And veniall indeed they are, *per exoratorum Patris Christum*, as *Tertullian* states the question, by Christ, who is a prevailing Advocate with the Father. But however let not us dare esteeme that a light thing for which Christ died. And woe had it beene for men, if Christ had not in his Body on the Tree, carried as well the guilt of our idle words, our vaine thoughts, our loose and impertinent actions, as of our oaths, execrations, and blasphemies. If great sinnes were as the speare and nailes, certainly small sinnes were the thornes which pierced his head. And therefore we should learne with *David* to hate every evill way, because God hates it, and suffers it not to passe unpunished, to revenge the quarrell of Christ against those lusts of ours, which nailed him to his Crosse, and to crucifie them for him againe; for, for that end was Christ crucified, that our old man might be crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sinne, *Rom. 6.6.*

Againe, we see by this necessity of a Priest, how deeply we stand engaged to our mercifull God, who hath vouchsafed to help us in our greatest necessity. How we ought to love him, who hath first of all loved us. How we ought in our bodies and in our spirits to glorifie him, who hath so dearly bought us. How we should like voluntaries fight for him who overcame for us. How thankfull we should be to him, who was so compassionate unto us. How we should admire and adore.



adore the unfearchable riches of his wisdom and goodness, who when we were desperately and incurably gone, had found out a way of escape and deliverance for us. God, good not in need of us, or any service of ours, he could have glorified himselfe in our just destruction. Who then can enough expresse either the mercy of God, or the duty of man, when he considers that God should call together all the depths of his owne wisdom and counsell, to save a company of desperate fugitives, who had joyned in combinations with his greatest enemies to resist and dishonour him? It would have posed all the wisdom of the World, (though misery be commonly very witty to shape and fashion it selfe Images of deliverance) to have found out a way to Heaven betweene the wrath of God, and the sinne of man. It would have posed all the Heavenly intelligences, and the united consultations of the blessed Angels, to have reconciled Gods mercy in the salvation of man, and his Justice in the condemnation of sinne, to have powred out Hell upon the sinne, and yet to have bestowed Heaven upon the sinner. If God should have instructed us thus farre, you are miserable creatures, but I am a mercifull God; the demands of my Justice I must not deny, neither will I deny the entreaties of my mercy: finde me out a Sacrifice answerable to my Justice, and it shall be accepted for you all: O where could man have found out a creature of capacity enough to hold, or of strength enough to beare the sinnes of the World, or the wrath of God? Where could he have found out in Heaven or Earth, amongst men or Angels, a Priest that durst accompany such a Sacrifice into the presence of so consuming a fire? Or where could he have found out an Altar whereon to offer, and whereby to sanctifie so great a Sacrifice? No, no, the misery of man was too deep, and inextricable for all the created counsell in the World to invent a deliverance. Now then if God himselfe did study to save me,

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me, how great reason is there that I should study to serve him? How ought all my wisdom, and counsell, and thoughts, and desires, be directed to this one resolution, to live acceptably and thankfully unto him, who when he might have produced Glory to himselfe but of my confusion, chose rather to humble, and as it were for a while to unglorifie himselfe for my salvation? Certainly that man did never rightly understand the horror of sinne, the infinite hatred of God against it, the heaviness of his wrath, the malediction of the Law, the mysterie and vast dimensions of Gods love in Christ, the pretiousnesse of his Sacrifice, the end, purpose, or merit of his Death, any of those unsearchable riches of God manifested in the flesh; who will not crucifie a vanity, a lust, a pleasure, an earthly member unto him againe; who findes more content and satisfaction in his owne wayes of sinne and death, more wisdom in the temptations and deceits of Satan and his owne fleshly minde, than in those deepe mysteries of grace, and contrivances of mercy, which the Angels desire to prye into.

Therefore in the last place we should labour to feele this necessity we have of such a Priest. This is the onely reason why so few make use of so pretious a Fountaine, because they trust in their owne muddy and broken Cisternes at home, and are never sensibly and thoroughly touched with the sence of their owne wants; for it is not the saying and confessing, *ore tenus*, that I have nothing, nor the knowing in speculation onely that I have nothing, but the feeling and smarting by reason of my want, which will drive me to seeke for reliefe abroad. If a man did seriously consider and lay together such thoughts as these; I am very busie for the affaires and passages of this present life, which will quickly vanish and passe away like a Weavers shuttle, or a tale that is told. I have another and an abiding life, to live after this is over. All that I toyle for here, is but for the back, the belly, the bagge,  
and

and the posterity. And am I not nearer to my selfe, than I am to my money? Am I not nearer to my soule, than I am to my carkasse, or to my seed? Must I not have a being in that, when neither I nor my posterity have either backe to be cloathed; or belly to be fed, or name to be supported? O why am I not as sadly imployed, why spend I not some (atleast as serious and inquisitive) thoughts about this, as about the other? Doe I not know that I must one day stand before him who is a consuming fire; that I must one day be weighed in the balance, and woe be unto me if I am found too light? Appears before him I dare not of my selfe alone, without a Priest to mediate for me, to cover and protect me from his fury, and to reconcile me unto him againe. My person wants a Priest, it is chogg'd with infinite Guilt, which without him cannot be covered. My nature wants a Priest, it is over spread with a deep and universal corruption, which without him cannot be cured. My finnes want a Priest, they are in number and in quality above measure sinful, which without him cannot be pardoned. My services want a Priest, they are blemished and poisoned with many failings and corruptions, without him they cannot be accepted. I say, if men did seriously lay together such thoughts as these, it could not be that rational and (ad men) men of deepe thoughts in other matters, who love to boult out things to the bray, and to be very sollicitous for evidence and certainty in them, should suffer such a businesse as this, their interest in that Priest, who must alone cloath their persons with his righteousness, and cleanse their nature with his Spirit, and wash away their sins with his blood, and sanctifie their prayers and almes, and all religious devotions with his incense and intercession; or else all of them must passe through the triall of such a fire as will consume them all; to be stubber'd over with loose and slender thoughts; and to be rested in, and resolved upon rather



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rather by the lying presumptions of a deceitful heart, than by the evidences and testimonies of Gods Holy Spirit. Consider what I say, and the Lord give you understanding in all things.

The second thing proposed to be considered in the Priesthood of Christ, was the qualification of that person, who was to be a fit High-Priest for us. *Legal sacrifices* would not serve the turne to purge away sinne, because of their basenesse. They were not expiations of sin, *Heb. 9. 9, 12.* but were onely remembrances and commemorations of sinne. *Heb. 10. 3.* necessary it was that heavenly things themselves should be purified with better Sacrifices, *Heb. 9. 23.* for they of themselves without that typical relation which they had unto Christ, *Gal. 3. 23.* and that Instrumental vertue, which in that relation they had from him, *Heb. 9. 3.* were utterly weak and unprofitable, *Heb. 7. 18.* as the shadow hath neither being in it selfe, nor can give refreshment unto another, but dependently on the body to which it belongeth. And this appeareth, first, by their reiteration: where the conscience is once purg'd (and there is remission of sin) there is no more offering, *Heb. 10. 2. 18.* for the repeating of the Sacrifice shews, that the person for whose sake it is repeated, is *in statu quo prius*, in the same condition now as he was in at the time of the former oblation. Secondly, by their Variety: there were both Gifts and Sacrifices for sins, *Heb. 5. 1. & 8. 3.* buls, and goats, and calves, and lambes, *Heb. 9. 9. 12, 13.* and that shewes that no one thing was fit to typifie the full expiation wrought by Christ, whereas he offered but One Sacrifice, and by that perfected for ever them that are sanctified, *Heb. 10. 12. 14.* And if *legal sacrifices* would not serve the turne, then neither would *legal Priests* be fit for so great a worke; for all the good which the Priest doth, is in the vertue of the sacrifice which he brings; and this likewise the Apostle proves by many arguments: First, because of their sinfulness; for they themselves wanted an

expiation,

expiation, and therefore could not be mediators for the finnes of others *Heb. 5. 3 & 7. 27.* Secondly, because of the carnalnesse of their institution. They were made after the Law of a carnal commandement, that is, of a temporary, perishable, and meerely external ordinance, *Heb. 7. 16.* which prescribed onely the examples and shadowes of Heavenly things. Thirdly, because of their mortalitye, they were not suffered to continue by reason of death; whereas our Priest must live to make intercession. Fourthly, because of their Ministry, and the revolution of their services, which never came to a period or perfection, in which the Priest might give over, and sit down. They stood daily *Ministring*, and oftentimes offering (their service did daily return unto them again) whereas Christ, after he had offered One Sacrifice for sin for ever, *sate down* on the right hand of God, *Heb. 10. 11; 12.*

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To shew you then the qualifications of this Priest. A Priest in general is ordained for men in things pertaining to God, to offer Sacrifice for the obtaining of righteousness and remission of sins.

First then, Christ being a Priest, must of necessity be a Mediator and a Surety between parties, that he might have one unto whom; and others for whom, and in whose behalfe to offer a Sacrifice. Every Priest must be a Mediator to stand between God and the people, and to intercept and beare the iniquity even of their holy things.

Exod. 28:38

And unto this mediation there must concur the consent of the parties between whom it is negotiated; for a Mediator is not a Mediator of one. Now God giveth his consent by laying on him our iniquities, and making his soule an offering for sin, and thereby declaring himselfe to be One with us. And man giveth his consent when by faith he receiveth Christ, and so becometh not only the friend, but the Son of God, *John 1. 12.*

Esay 53. 6. 10.  
Gal. 3 10

Secondly, but every Mediator is not presently a Priest, for there is a mediation onely by way of intreaty, prayer,

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under quest, wherein men doe obtaine, but not deserve to purchase remission for others; such mediators were *Joab*, and the Widow of *Tekiah*; in the behalle of *Abiathar*, *2 Sam. 14.* and there are mediators by way of satisfaction, as *Soythies* are between the Creditor and the Debtor, and such a Mediator was Christ; not onely a Mediator, but also a Surety of a better covenant, *Heb. 8. 6. Heb. 7. 22.* he was not to procure remission of our sins by way of favour and request; but he was sent forth to declare the Righteousnesse of God, *Rom. 3. 25.* and such a Mediator between God and us must needs be a Priest too; for the debt which we owed unto God was blood. Without shedding of blood there is no remission, *Heb. 9. 22.*

Thirdly, being such a Priest, he must have a Sacrifice answerable to the debt which was owed to his Father. The debt we owed was the forfeiture and Subjection of our Soules and Bodies to the wrath of God, and the curse of the Law. God is able to destroy both Soule and Body in Hell, *Mat. 10. 28.* It is not to be understood onely of his Absolute Power, but of that power which as our Judge he hath over us per modum justicie, as we are his Prisoners, and so obnoxious to the Curses of his Law. Therefore our Priest also was to have a Soule and a Body, to pay a Surety for our Soules and Bodies. Thou shalt make his Soule an offering for sinne, *Esay 53. 10. My soule is exceeding sorrowful, even unto Death, Mat. 26. 38.* And againe, A Body hast thou prepared me; we are sanctified through the Offering of the Body of *Iesus Christ* once for all, *Heb. 10. 5, 10.* His owne selfe bare our finnes in his owne Body on the Tree, *1 Pet. 2. 24.* So he was to be Man, that he might have a fit and answerable Sacrifice to offer, *quæ nati sumus*; Thou hast fitted or prepared a Body for me; that my Sacrifice might be proportionable to that in the place whereof it stood. And thereby as he is fit for Passion, so also for Compassion; he was to be our Kinsman; and of our blood, that he might be merciful



mercifull and faithfull high Priest, *Hebr. 2.11.14,17. Dent. 18.15.* And fit for derivation of his Righteousnesse, and transfusion of his Spirit upon us; for he that Sanctifieth and they that are Sanctified are both of one. And as it must be thus fitted to the sinner that it may be a proper and suitable Sacrifice for his sinne: So must it be perfect likewise. First, *without blemish or sinne.* Such an High Priest became us who is *Holy, Harmlesse, undefiled, separate from sinners,* *Hebr. 7.26.* That so he might offer himselfe without spot unto God, and have no need of a Sacrifice for himselfe, *Hebr. 9.14. 1 Pet. 1.19.* Secondly, without any manner of Defect, which should stand in need of supplement and contribution from some thing else, that of it selfe alone it might be sufficient, and available to bring perfection and salvation unto men, and to leave no more conscience of sinne behinde it, *Heb. 7.9.10.14.*

Fourthly, as there was to be such a Sacrifice, perfect in it selfe, and fit for the use and occasion for which it was appointed, so there must be an Altar upon which to offer it unto the Father; for it is the Altar which Sanctifieth the offering; that is, which in regard of God giveth it acceptance, and which in regard of Man giveth it vertue, merit and value answerable to his occasions. This Sacrifice was to be sufficient for the satisfaction of God, and for the justification and reparation of Man, and both these by meanes of the Altar on which it was offered, which was the Divine Nature. Through the Eternall Spirit he offered himselfe without spot unto God, and so by his blood purgeth our consciences from dead workes, *Hebr. 9.14.* For Christ as God sanctified himselfe as man, that so we through the vertue and merit of his Sacrifice might be sanctified likewise, *John 17.19.* He was to be God as well as man, *Medium participationis*, before he could be *Medium reconciliationis*; that so he might be himselfe supported to undergoe and breake through the

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weight of sinne and the Law, and having so done might have compasse enough in his Sacrifice to satisfie the Justice of God, and to swallow up the sinnes of the world.

Fifthly, in as much as the *Virtue of the Deity* was to bee attributed truly to the *Sacrifice* (else it could have no value nor vertue in it) and that sacrifice was to be his *Own Life*, Soul and body, who is the Priest to offer it, because hee was not barely a *Priest* but a *Surety*, and so his person stood in stead of ours, to pay our debt, which was a debt of blood, and therefore hee was to offer himself, *Hebr. 9. 26. 1 Pet. 2. 24.* And in as much as his person must needs bee equivalent in dignity and representation to the persons of all those for whom hee mediated, and who were for his sake onely delivered from suffering: for these causes necessary it was that God and Man should make but *one Christ*, in the unity of the same *infinite person*, whose natures they both were, that which suffered, and that which sanctified. The humane nature was not to bee left to subsist in and for it selfe, but was to have dependance, and supportance in the person of the Sonne, and a kind of *Inexistence* in him, as the graft of an Apple may have in the stocke of a plumbe. From whence ariseth, first, the *Communication of properties* betweene the natures; when by reason of the unity of the person, we attribute that to one nature which is common to the other, not by *confusion*, or *transfusion*, but by *Communion* in one end and in one person; as when the Scriptures attribute *Humane properties* to the *Divine Nature*. The *Lord of Life* was *slaine*, *Acts 3. 15.* God purchased the Church with his *owne blood*, *Acts 20. 28.* They crucified the *Lord of Glory*, *1 Corinth. 2. 8.* Of *Divine* to the *Humane Nature*. As the *Sonne of Man* came downe from Heaven, *John 3. 13.* and the *Sonne of Man* shall ascend where he was before, *John 6. 62.* Or when both natures worke with their severall concurrence unto the same worke, as to walk on the waters, to rise out of the grave,

grave, &c. By which *Communication of properties* vertue is derived from the Altar to the Sacrifice in as much as it was the Lord of glory which was crucified. So that his passions were in regard of the person which bare them, *Θεοεικὴς*, both *Humane* and *Divine*, because the person *Θεοάνθρωπος*, *God* and *Man*. Secondly, from the unity of the person supporting the *Humane Nature* with the *Divine*, ariseth the *Appliability* of one sacrifice unto all men. Because the Person of the Sonne is infinitely more than equivalent to the persons of all men, as one Diamond to many thousand Pebbels; and because the obedience of this sacrifice was the obedience of God, and therefore cannot but have more vertue and well-pleasingnesse in it, then there can bee demerit or malignity in the sinne of man.

Now this Person in whose unity the two Natures are conjoynded, is the second person in the Holy Trinity. Hee was the person against whom the first sinne was principally committed, for it was an affectation of wisdom and to bee like unto God; (as the falling sinne now is the sinne against the third person) and therefore the mercy is the more glorious that hee did undertake the expiation. By him the world was made, *Coloss. 1. 16, 17. John 1. 3.* and therefore being spoyled hee was pleased to new make it again, and to bring many Sonnes unto glory, *Hebr. 2. 10.* Hee was the expresse Image of his Father, *Hebr. 1. 3. Col. 1. 15.* And therefore by him are wee renewed after Gods Image againe, *Col. 3. 10.* Hee was the Sonne of God by Nature, and therefore the mercy was againe the more glorified in his making us sonnes by Adoption, and so joynt heires with himself who was the heire of all things.

So then such an high Brist it became us to have, as should bee first an equall middle person between God and Man. In regard of God towards man an officer appointed to declare his Righteousnesse, and in regard of



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man towards God a surety ready to purchase their pardon and deliverance. Secondly, such an one as should be *one with us*, in the fellowship of our nature, passions, infirmities and temptations, that so he might the more readily suffer for us, who in so many things suffered with us; and *one with God the Father* in his Divine Nature, that so by the virtue of his sufferings and resurrection he might be able both to satisfie his Justice, to justifie our persons, to sanctifie our nature, to perfume and purifie our services, to raise up our dead bodies, and to present us to his Father a glorious Church without spot of wrinkle. And both these in the *Unity of one Person*, that so by that meanes the Divine Nature might communicate vertue, merit, and acceptablenesse to the sufferings of the humane; and that the dignity of that person might countervail the persons of all other men. And this person that person of the three, by whom the glory of the mercy should be the more wonderfully magnified. In one word, *two things* are requisite to our *High Priest*. A *Grace of Union* to make the Person God and Man in one Christ; and a *Grace of Union*, to fit him with such fulnesse of the Spirit, as may enable him to the performance of so great a work, *Eccl. ix. 2.*

By all which we should learne: First, to adore this great mystery of God manifested in the flesh, and justified in the Spirit; the unsearchablenesse of that Love, which appointed God to be Man; the Creator of the World to be despised as a worme; for the salvation of such rebels, as might justly have been left under chains of darknesse, and reserved to the same inevitable destruction with the Devils which fell before them. Secondly, to have alwayes before our eyes the great hatefollnesse of sinne, which no sacrifice could have expiated but the blood of God himselfe; and the great severity and unsearchablenesse of Gods Justice against it, which no sacrifice could pacifie, no obedience compensate; but the

suffering and exinanition of himselfe. O what a condition shall that man be in, who must stand or rather everlastingly sinke and be crushed unto the weight of that wrath against sinne, which amazed and made heaue unto death the soule of Christ himselfe? Which made him who had the strength of the *Deity* to support him, the fulnesse of the *Spirit* to Sanctifi-, and prepare him, the message of an *Angel* to comfort him, the relation of a *beloued Sonne*, to relesse him, the voyce of his *Father* from heauen testifying unto him that he was heard in what he feared, the assurance of an *ascending glory* and victory to encourage him (none of which shall be allowed the wicked in hell, who shall not onely be the vessels of his vengeance, but which will be as grievous as that, the everlasting objects of his hatred and detestation) which made I say even the Sonne of God himselfe, notwithstanding all these abatements, to pray with strong Cries, and bloody drops, and woefull conflicts of soule against the Cup of his Fathers wrath, and to shrink and decline that very worke for which onely he came into the World? Thirdly, to praise God for that *great favour* which he hath conferred upon our nature in the flesh of his Sonne, which in him is anointed with more grace and glory, and filled with more vast and unmatchable perfections than all the Angels in heauen are capable of. Euen though for a little while he was under lowe than the Angels for the purpose of his suffering, yet he now sat down on the right hand of the Majesty on High, Angels and Authorities, and Powers being made subject unto him, *Heb. 2.6.9. 1 Pet. 3.22. Heb. 1.4.13.* And for the infinite *Mercy* which he hath shewed to our soules, bodies, and persons in the sacrifice of his Sonne, in our redemption and sauing with him, in the justification of our persons from the guilt of sinne, in the sanctification of our nature from the corruption of sinne, in the inheritance reserved in heauen for us, in the

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communion and fellowship we have with Christ in his merits, power, privileges, and heavenly likeness. Now, saith the Apostle, *we are sinners*, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him, as he is, 1 John. 2. 2.

From these things which have been spoken of the Personall Qualifications of our High Priest, it will be easie to finde out the third particular inquired into, touching the *Active Offices of Christs Priesthood*; or rather touching the parts of the same Action, for it is all but one. Two *Acts* there are wherein the execution of this Office doth consist. The first, an *Act of Oblation* of himselfe once for all; as an adequate sacrifice, and full compensation for the finnes of the whole World, *Heb. 9. 14. 26.* Our Debt unto God was *Two fold*. As we were his *Creatures*, so we owed unto him a *Duty of Active Obedience* in doing the Duties of the whole Law; and as we are his *prisoners*, so we owed unto him a *Debt of passive obedience* in suffering willingly and thoroughly the Curses of the Law. And under this Law Christ was made, to redeeme us by his fulfilling all that righteousness who were under the precepts and penalties of the Law our selves. Therefore the Apostle saith, he was *sinne for us*; that is, a *Sacrifice for sinne*, to merite and intercept that wrath which was breaking out upon us, 2 Cor. 5. 21. Hencein was the gentleness of God seen to us, that he would not punish *Sinners*, though he would not spare *sinne*. If he should have resolved to have judged *Sinners*, we must have perished in our owne persons; but being pleased to deal with *sinne* onely in *abstraction*, and to spare the sinner, he was contented to accept of a *Sacrifice*, which (under the Relation and Title of a *Sacrifice*) stood in his sight like the *body of sinne alone by it selfe*: in which respect he is likewise said to be made a *Curse for us*, *Galat. 3. 13.* Now that which together

Aug Enchirid.  
cap. 41 to Da-  
vid Cōmens. de  
Mandato, c. p.  
15 to epist. 120  
Greg. Nazian.  
Ora. 2. de filiis  
Christi. in 2.  
Cor. 3.



ther with these things giveth the compleate and ultimate formality of a Sacrifice unto the death of Christ, was his owne *willingesse* thereunto in that he offered himselfe. And therefore he is called the *Lamb of God*, that taketh away the sinnes of the world, because he was dumbe and opened not his mouth, but was obedient unto death, even the death of the Crosse. *Roh. 2.8.* Christ's death in regard of God the Father was a necessary death; for he had before determined that it should be done *Acts. 4. 28.* Thus it is written, and thus it becom'd Christ to suffer, *Luke. 24. 46.* The Sonne of Man must be lifted up. *John. 3. 14.* And therefore he is said to be a *Lamb*, slaine from the beginning of the world, in regard of Gods Decree and Preordination. But this gave it not the formality of a Sacrifice, for God the Father was not the Priest, and it is the Action of the Priest which giveth the being of a Sacrifice to that which is offered. Againe, Christ's death in regard of men was violent. They slew him with wicked hands, and killed the Prince of life, *Acts. 2. 23. 15.* And in this sense it was no Sacrifice neither, for they were not Priests, but Butchers of Christ. Thirdly, his death in regard of himselfe was *\* voluntary*. *I lay downe my life, no man taketh it from me; but I lay it downe of my selfe. I have power to lay it downe, and I have power to take it up againe, John. 10. 17. 18.* And this oblation, and willing obedience, or rendring himselfe to God is that which gives being to a Sacrifice. He was delivered by God, *Acts. 2. 23.* He was delivered by Judas and the Jewes, *Matth. 27. 2.* *Acts. 3. 23.* and he was yielded and given up by himselfe, *Galat. 3. 20.* *Ephes. 5. 25.* In regard of God it was Justice and Mercy, *John. 3. 16. 17.* *Rom. 3. 25.* In regard of man it was murder and cruelty, *Acts. 7. 52.* In regard of Christ it was obedience and humility, *Philip. 2. 8.* And that voluntary act of his was that which made it a Sacrifice. He gave himselfe for us, an offering and a Sacrifice to God for a sweet smelling savour, *Ephes. 5. 2.*

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\* *Hoffia* si ad a-  
ras relictas  
fuisset, invito  
Deo offerri pu-  
t. bini. Macr.  
Saturn. 3. c. 5.  
Imò non nisi vo-  
luntè & velut  
annunt. e. macla-  
bant. Plut. Sym-  
pos. li. 2. cap. 8.  
παροφθαλ-  
σιν ἰχθυῶς ἰδ-  
μὴ σφαλεῖν  
πρὸς ὀφθαλμοῦς  
καταπνέον-  
των.

\* *Quia* voluit,  
quando voluit,  
quomodo voluit.  
*Aug. de trin. l. 4.*  
*c. 13.* *Passiones*  
*animi & corpo-*  
*ris dispensationes*  
*voluntate sine ulla*  
*necessitate suscep-*  
*it. l. 83. Quasi*  
*cap. 10.* *Spiritu*  
*cum verbo spiritus*  
*dimisit praeiudicio*  
*carnis officio.*  
*Ter. Apot. 6. 1.*  
*De traditione*  
*Christi facta à*  
*Patre & à Fi-*  
*lio, à Judas &*  
*Judas Jude (ex*  
*Augustino).*  
*Lamhard. 3.*  
*Sens. Dist. 20.*  
*C. D.*

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\* Non conditio-  
nis necessitate,  
sed miserationis  
voluntate. Aug.  
in Psal. 78. vid.  
Parker. de De-  
scensu. lib. 3.  
Num. 116.

\* See Hacker  
lib 5 Num. 48.  
Field of the  
Church lib 5.  
cap. 18.

Between these  
discrete desires  
no Repugnancy  
but a subor-  
dination, Fili  
us Dei qui dixit  
et facta sunt,  
Mandavit et  
creata sunt om-  
nia secundum  
hoc quod Filius  
hominis temperat  
sententiam. Ep. 70.  
1 lib. 2. adver.  
Pelagius.

\* His death did not grow out of the condition of his nature, neither was it inflicted on him by reason of an excess of strength in those that executed it (for he was the Lord of glory) but only out of mercy towards men, out of obedience towards God, and out of power in himselfe. For omnis Christi infirmitas fuit ex potestate. By his Power he assumed those infirmities which the oeconomie and dispensation of his Priesthood on the earth required; and by the same power he laid them aside againe, when that service was ended. And this I say was that which made it a Sacrifice. As Martyrdom, when men lay downe their lives for the profession of the truth, and the service of the Church, is called a Sacrifice, Phil. 2. 17.

If it be here objected that Christs death was against his own will, for he exceedingly feared it, Heb. 5. 7. and prayed earnestly against it, as a thing contrary to his will, Mat. 26. 39. To this I answer, that all this doth not hinder, but commend his willingnesse and obedience. Consider him in private as a Man, of the same naturall affections, desires, and abhorrencies with other men, and consider the cup as it was calix amaritudinis, a very bitter cup; and so he most justly feared and declined it, as knowing that it would be a most wofull and a heavey combate which he was entering upon: but consider him in his publick Relati- on, as a Mediator, a saviour, a mercifull and faithfull high Priest: and the cup as it was calix salutis, a cup of salvati- on, and so he most willingly and obediently submitted un- to it. And this willingnesse rationis officij, was much the greater, because ratione natura, his will could not but shrinke from it. It is easie to be willing in such a service as is suitable to our naturall condition and affections, but when nature shall necessarily shrink, sweat, shatter, and stand amazed at a service, then not to repent, nor decline, nor sling off the burden, but with submission of heart to lie downe under it, this is of all other the greatest obedi- ence. It was the voice of nature, and the presentation of the

the just and implanted desires of the flesh, to say *Transit* let it passe from me. It was the *retraction* of mercy and duty to say, *Glorifie thy selfe*. What ever my nature desires, what ever my will declines, what ever becomes of me, yet still *glorifie thy selfe & save thy Church*. If it cannot otherwise be, than by my drinking this bitter cup, *thy will be done*.

The second act in the worke of Christs Priesthood is the act of *Application*, or *virtuall continuation* of this Sacrifice to the end of the world; and that is in the *Intercession* of *Christ*; unto which there is prerequired a power and prevalency over all his enemies, to breake through the guilt of sinne, the Curse of the Law, and the chaines of death, with which it was impossible that it should be held. The vision which *Moses* had of the *burning bush*, was an excellent resemblance of the *Sacrifice* of *Christ*. The bush noted the Sacrifice, the fire, the suffering, the continuance and prevailing of the bush against the fire, the victory of *Christ* and breaking through all those sufferings, which would utterly have devoured any other man. And this power of *Christ* was shewed in his *Resurrection*, wherein he was declared to be the *Sonne of God* with power, *Rom. 1.4.* and in his *ascension* when he led all his *Enemies* captive, *Eph. 4.8.* and in his *sitting at the right hand of God*, farre above all principalities and powers, *Eph. 1.19.20.* All which did make way to the presenting of his Sacrifice before the mercy-seat, which is the consummation thereof, and without which he had not bene a Priest. *We have such an high Priest*, saith the Apostle, *as is set downe on the right hand of the Majesty in the heavens*; for if he were on earth he should not be a Priest, seeing that there are Priests which offer gifts according to the law; *Heb. 8.1.4.* It was the same continued action, whereby the Priest did offer without the Holy place, and did then once every year bring the blood into the holiest of all, *Heb. 13.11.* For the reason why it was thus was to present it to the mercy-seat, and



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to shew it unto the Lord there. So Christs act or office was not ended, nor fit to denominate him a compleate Priest, till he did enter with blood, and present his offering in the holiest of all not made with hands, *Hebr. 9. 24.* And therefore he had not been a Priest if he should have continued on the earth, for there was another Priesthood there, which was not to give place but upon the accomplishment, of his; for the whole figure was to passe away when the whole truth was come. Now Christs Oblation was the *standing*, the truth prefigur'd in the Priests sacrificing of the beast, and his entrance into heaven was the truth prefigured in the Priests carrying of the blood into the holiest of all. And therefore both these were to be accomplished, before the Leviticall Priesthood did give place.

Here then it will be needfull for the more full unfolding of the Priesthood of Christ, to open the Doctrine of his *Intercession* at the right hand of his Father. The Apostle calleth it the *Appearing of Christ for us*, *Hebr. 9. 24.* which is *verbum forense*, an expression borrowed from the custome of humane Courts; for as in them when the plaintiffe or defendant is called, their *Attornies* appeareth in their name and behalfe; so when we are summoned by the justice of God to defend our selves against those exceptions and complaints, which it preferreth against us, we have an *Advocate with the Father*, even *Iesus Christ the righteous*, who standeth out, and appeareth for us, *1 John. 2. 2.* As the high Priest went into the Sanctuary with the names of the twelve Tribes upon his breast; so Christ entred into the holiest of all with our persons, and in our behalfe: in which respect the Apostle saith that he was *Apprehended of Christ*, *Philip. 3. 12.* and that we doe sit together in heavenly places with him, *Ephes. 2. 6.* *Merit*, and *Efficacy* are the two things which set forth the vertue of Christs Sacrifice by which he hath reconciled us to his Father. The *Merit* of Christ being a *Redundant merit*, and having in it a plentiful redemption,

tion, and a sufficient salvation, hath in it two things: First, there is *ἀντάγωγη*; an expiation, or satisfaction by way of price. Secondly, there is *κράτος*; an Inheritance by way of purchase, and acquisition, Ephes. 1. 14. he was made of a Woman, made under the Law, for two ends, *ἵνα ἡμεῖς ἀγοσθῶμεν*, and *ἵνα ἀκταθῶμεν ἡδοσθῶμεν*; that he might redeem us from the curse under which we lay, and that he might purchase for us the inheritance which we had forfeited before; (for so by adoption, in that place I understand in a complexed and generall sense every good thing which belongs unto us in the right of our sonship with Christ, and that is the Inheritance of glory, Rom. 8. 17. 23.) Now all this is effected by the obedience of Christ's death; for in that was the act of impetration or procurement, consisting in the treaty betweene God and Christ. But there is yet further required an execution, a reall effectualnesse; and actuell application of these unto us. As it must be in regard of God a satisfaction and a purchase, so it must be likewise in regard of us an actuell redemption and inheritance. And this is done by the intercession of Christ, which is the commemoration, or rather continuation of his Sacrifice. He offered it but Once, and yet he is a Priest for ever, because the Sacrifice once offered doth for ever remaine before the Mercy-seate. Thus as in many of the legall oblations there was first *machatio*, and then *offensio*; First, the Beast was slaine on the Altar, and then the Blood was together with Incense brought before the Mercy-seat, Levit. 16. 11-15. So Christ was first slaine, and then by his owne Blood hee entered into the holy place, Hebr. 9. 12. 10. 12. That was done on the earth without the gate, this in heaven, Hebr. 13. 11, 12. That the Sacrifice or obtaining of redemption, this the Application, or conferring of redemption. The Sacrifice consisted in the Death of Christ alone, the application thereof is grounded upon Christ's death as it's merit, but effected by the Life of Christ as its immediate cause. His death did obtaine,

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his life did conferre redemption upon us. And therefore in the Scriptures our justification and salvation are attributed to the *Life of Christ*. He was delivered for our offences, and *Rose againe for our justification*, *Rom.* 4.25. *If Christ be not raised, your faith is vaine*, you are yet in your sinnes, *1 Cor.* 15.17. He shall convince the world of righteousness, because *I go to my Father*, *John* 16.10. *Because I live you shall live also*, *John* 14.19. If we be dead with Christ, we believe that we shall also *live with him*, *Rom.* 6.8. Being made perfect, or consecrated for ever, he became the Author of eternall salvation unto all them that obey him, *Hebr.* 5.8. 7.28. He is able perfectly to save, because he ever liveth, *Hebr.* 7.25. We were reconciled in his death, but had he there rested, we could never have beene acquitted nor entred in, for he was to be our forerunner. And therefore the Apostle addeth *καὶ πολλὰ μάλιστα*, *a much more to the Life of Christ*, *much more being reconciled shall we be saved by his life*, *Rom.* 5.10. Not in point of merit, but onely of efficacy for us; as in buying Land, the laying downe of the price giveth a man a meritorious interest, but the delivering of the deeds, the resigning of the property, the yielding up of the possession giveth a man an actual interest in that which he hath purchased: so the death of Christ deserved, but the intercession and life of Christ applyed salvation unto us. It was not barely Christ dying, but he dying victoriously, so that it was impossible for death to hold him, *Acts.* 2.24. which was the ground of our salvation. He could not justify us, till he was declared to be justified himselfe; there the Apostle saith, that he was justified by the Spirit, *1 Tim.* 3.16. Namely by that Spirit, which quickned him, *Rom.* 1.4. 8.11. *1 Pet.* 3.18. When Christ offered himselfe a Sacrifice for sinne, he was numbered amongst transgressors, *Mark* 15. 28. He bare our sinnes along with him on the tree, and so dyed under the wrongs of men, and under the wrath of God, in both



both respects as a *guilty person*; but when he was quick-  
ned by the Spirit of holiness, he then threw off the filthes  
of the world from his shoulder, and made it appeare that  
he was a righteous person, and that his righteousness  
was the righteousness of the world. So then our faith  
and hope was begun in Christs death, but was finished  
in his life, he was the *Author* of it, by *enduring the crosse*,  
and he was the *finisher* of it, by *sitting downe on the right  
hand of the throne of God*, Hebr. 12. 2. The Apostle summes  
up all together. *It is God that justifieth, who is he that con-  
demneth? It is Christ that died, yea, rather that is risen a-  
gain, who is even at the right hand of God, who also maketh  
intercession for us*, Rom. 8. 33. 34.

Now then to shew more distinctly the nature and  
excellency of Christs *Intercession*: It consisteth in these  
particulars: First, his *appearance*, or the *presenting* of his  
person in our nature and in his owne, as a *publike person*, a  
*mediator*, a *sponsor* and a *pledge* for us, as *Juda* was  
both a *mediator* to request, and a *surety* to engage him-  
selfe to beare the blame for ever with his Father for his  
brother *Benjamin*, Gen. 43. 8. 9. And *Paul* for *Onesimus*  
a *Mediator*. I beseech thee for my sonne *Onesimus*, Phil.  
v. 9. 10. and a *sponsor*. If he hath wronged thee, or, ow-  
eth thee ought, put that on mine account, I will repay it,  
Rom. 13. 19. So Christ is both a *Mediator* and *surety* for us,  
Heb. 7. 22. 8. 6.

Secondly, the *presenting* of his *merits* as a *publike sa-  
tisfaction* for the debt of sinne, and as a *publike price*, for  
the purchase of *Glory*, for the *Justice* of God was not to  
be intreated or pacified without a *satisfaction*, and there-  
fore where Christ is called an *Advocate*, he is called a  
*Satisfaction* too; 1 *John* 2. 1. Because he doth not intercede  
for us; but in the right and vertue of the price which he  
payed. *For the Lord spared not his Son*, but delivered him  
up for us all, Rom. 8. 3. 2. He dealt in the full rigour of his  
Justice with him.

Thirdly,

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Thirdly, in the name of his person, and for the vigour and vertue of his merits, there is a presenting of his *Desires*, his *will*, his request, and interpellation for us, and so applying both unto us, *Father, I will that they also whom thou hast given mee, be with me where I am, &c.* *Joh. 17. 24.*

Fourthly, to all this doth answer the *consent* of the *Father*, in whose bosom hee is, *who beareth him alwayes*, *Joh. 11. 42.* And in *whom he is well pleased*. *Matth. 17. 5.* Who called him to this office of being as it were Master of requests in the behalf of his Church, and promised to hear him in his petitions. *Aske of me, and I will give thee &c. Psal. 2. 8.* thus as once when *Echyln*, The Tragedian was accursed in *Arcopago* for impiety, his brother *Amyntas* stood out as his Advocate, using no other plea but this, hee opened his garments and shewed them *cubitus sine manu*, how hee had lost his hand in the service of the state; and so vindicated his brother: or as *Zalencus*, when he put out one of his owne eyes for his Sonne who had been deprehended in adultery; delivered him from halfe the punishment which himself hath decreed against that sinne: or, to come neerer, as when the hand steales, if the backe bee scourged, the tongue may, in matters that are not capitall, intercede for dismissal: so Christ when hee suffered for us (which hee might more justly doe than any one man can for another, because he was by divine preordination and command, and by his owne power, more Lord of his owne life, than any other man is of his, *Joh. 10. 18. 1 Corinth 6. 19.*) may justly in the vertue of those his sufferings intercede in our behalf for all that, which those his sufferings did deserve, either for the expiation of sinne, or for the purchase of salvation. In which sense the Apostle saith, that the blood of Christ is a *speaking* or interceding *Blood*, *Hebr. 12. 24.*

By all which we may observe the impiety of the Po-

*Ellen. ver.*  
Hist. lib. 5. c. 19.  
*Ellen. l. 13.*  
c. 24.  
ὡς ἔστι μαρ-  
τύριον ὅτι ἀν-  
θρώπου αἰ-  
μαρτυρία διὰ  
χρυσίου, καὶ  
λυτῆρὸν ἡμῶν  
ῥῶτον ἐκ αἰ-  
σῶντος τοῦ  
Ἰησοῦ ἀπολύ-  
του. *Mat. 1.*  
*2. c. 19. Re-*  
*spens. ad Or-*  
*thodox.*

pish

pish Doctrine, which distinguisheth betweene Mediators of *Redemption*, and Mediators of *Intercession*, affirming that though the Saints are not redeemers of the world, yet they are (as the Courtiers of Heaven) Mediators of Intercession for us, and so may be sought unto by us. To which I answer, that wee must distinguish of interceding, or praying for another. There is one *private*, and another *publick*, (which some learned men have observed in Christs owne Prayers: ) or, praying out of *Charity*, and out of *Justice* or *office*, or thirdly praying out of *Humility*, with feare and trembling, or out of *Authority*, which is not properly Prayer, (for Prayer in its strictest sense is a proposing of requests for things unmerited, which wee expect *ex vi promissi* out of Gods gracious promise, and not *ex vi pretii*, out of any price or purchase; (but the *presenting of the will and good pleasure of Christ to his Father*, that he may thereunto put his seale and consent; the desiring of a thing so, as that he hath withall a right, joyntly of bestowing it, who doth desire it. That the Saints in Heaven, and the blessed Angels doe pray for the State of the Church Militant, as well as rejoyce at their conversion, in as much as Charity remaineth after this life, seemeth to be granted by *Cyprian*, and *Hierom*, neither know I any danger in so affirming, if rightly understood. But if so, they doe it onely *ex charitate ut fratres*, not *ex officio ut mediatores*. Out of a *habitus* of *charity* to the generall condition of the Church (for it reacheth not to particular men) not out of an *office of mediation*, as if they were set up for publike persons, appointed not onely to pray for the Church in generall, but to present the prayers of particular men to God in their behalf. To bee such a *Mediator* belongs onely to Christ, because *true Intercession* (as it is a publick, and authoritative act) is founded upon the satisfactory merits of the person interceding. Hee cannot bee a right Advocate, who is not a propitiation too. And therefore the

Papists,

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*Cameron de Eccles pag. 122.*

*Cyprian Epist. Hieron. lib. adversus Vigilantium.*



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*Oramus Sap-  
thas us interce-  
dant pro nobis;  
ad est, ut meri-  
ta eorum nobis  
suffragentur.  
P. Lomb. l. 4.  
distin. 45.*

*See D. Wshers  
answer to the  
Isaiares chal-  
lenge, Chap. of  
Prayer to  
Saints. Pag.  
414. and the  
quotations out  
of Hales and  
Bil. there.*

Papists are faine to venture so farre as to affirme that the intercession of the Saints with God for us is grounded upon the vertue of their owne merits. We pray the Saints to intercede for us, that is, that we may enjoy the suffrage of their merits. But this is a very wicked Doctrine. First, because it shareth the Glory of Christ, and communicateth it to others. Secondly, because it communicateth Gods worship to others. Thirdly, because under pretence of modesty and humility; it bringeth in a cursed boldnesse to deny the faith, and driveth children from their Father unto servants, expressly therein gaine-saying the Apostle, who biddeth us *make our requests knowne to God*, Phil. 4.6. And assureth us that by Christ we have *boldnesse so to doe*, Hebr. 4.16. and *free access* allowed us by the Spirit, Ephes. 2.18. whereas one chief reason of turning to the Saints and Angels, is, because sinfull men must not dare to present themselves or their services unto God in their owne persons, but by the help of those Saints that are in more favour with God, and with whom they may be bolder.

Now from this Doctrine of Christs intercession many and great are the benefits which come unto the Church of God. As first, our fellowship with the Father and his Sonne; I pray for these, that as thou Father art in me and I in thee, *they also may be one in us*, John 17.21. Secondly, the gift of the Holy Ghost; I will pray the Father, *and he shall give you another comforter*, that he may abide with you for ever, even the Spirit of Truth, John 14.16, 17. all the comforts, and workings of the Spirit in our heart, which we enjoy, are fruits of the intercession of Christ. Thirdly, protection against all our spirituall enemies, *who is he that condemneth?* It is Christ that died, yea, rather that is risen againe, who is even at the right hand of God, *who also maketh intercession for us*, Rom. 8.34. I pray that thou *wouldst keepe them from the evil*, John 17.15. But are not the faithfull subject to evils, corruptions,

ruptions and temptations still? How then is that part of intercession of Christ made good unto us? For understanding hereof, we must know that the intercession of Christ is available to a faithful man presently; but yet in a manner futeable and convenient to the present estate and condition of the Church; so that these may be left roome for another life, and therefore we must not conceive all presently done. As the Sunne shineth on the Moone by leasurely degrees, till shee come to her full light; or as if the King grant a pardon to be drawne, though the grant be of the whole thing at once, yet it cannot be written and sealed but word after word, and line after line, and action after action: so the grant of our holinesse is made unto Christ at first, but in the execution thereof, there is line upon line, precept upon precept, here a little, and there a little; such an order by Christ observed in the distribution of his Spirit and Grace, as is most futeable to a life of faith, and to the hope we have of a better Kingdome. I have prayed for thee that thy faith faile not, saith Christ unto Peter, yet we see it did shake and totter, *non rogavit ut ne deficeret, sed ut ne prorsus deficeret*: the Prayer was not that there might be no failing at all, but that it might not utterly and totally faile.

Fourthly, *the assurance of our sitting in heavenly places*. His sitting in heavenly places hath raised us up together, and made us sit with him, Eph. 2.6. First, because he sitteth there in our flesh. Secondly, because he sitteth there in our behalfe. Thirdly, because he sitteth there as our Center, Colos. 3. 1, 2. And so is neare unto us, *natura, officio, & Spiritu*, by the unity of the same nature with us; by the quality of his office or Sponsorship for us; and by the Communion and fellowship of his Spirit.

Fifthly, *Strength against our sinnes*: for from his Priesthood in heaven, which is his Intercession; the Apostle inferres the *wrighting of the Law in our hearts*, Heb. 8. 4. & 6. 9, 10.

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Sixthly, the *sanctification of our services*: of which the Levitical Priests were a type, who were to *bear the iniquitie of the holy things of the Children of Israel*, that they might be accepted, *Exod. 28. 38.* He is the Angel of the Covenant, who hath a golden Censer, to offer up the prayers of the Saints, *Revel. 8. 3.* There is a three-fold evil in man: First, an *Evil of state or conditon*, under the *guilts of sinne*. Secondly, an *Evil of nature*, under the *corruption of sinne*, and under the indisposition and ineptitude of all our faculties unto good. Thirdly, an *Evil* in all our *services*, by the *adherencie of sin*, for that which toucheth an uncleane thing, is made uncleane; and the best Wine mixed with Water, will lose much of its strength and native spirits. Now Christ by his *righteousnesse* and *merits*, *justifieth* our persons from the guilt of sinne; and by his *grace* and *Spirit*, doth in measure *purifie* our faculties, and cure them of that corruption of sinne, which cleaves unto them. And lastly, by his *intercession* doth cleanse our services from the noysomenesse and adherencie of sinne, so that in them the Lord smelleth a sweet savour; and so the Apostle calleth the contributions of the Saints towards his necessities, *an odour of a sweet smell, a sacrifice acceptable, and well pleasing unto God*, *Phil. 4. 18. Gen. 8. 21.* And this is a benefit which runneth through the whole life of a Christian; all the ordinary workes of our calling (being parts of our service unto God, for in them we worke as servants to the same Master) are unto us sanctified, and to the Father made acceptable by the intercession of his Sonne, who hath made us Priests, to offer all our sacrifices with acceptance upon this Altar, *Revel. 1. 6. 1 Pet. 2. 5. Esay 65. 7.*

Seventhly, the *Inward interpellation of the soule* it selfe for it selfe, which is, as it were, the *eccho of Christs intercession* in our hearts: The Spirit maketh intercession for us with groanes which cannot be uttered, *Rom. 8. 26.*

The



The same Spirit groaneth in us, and more fully and distinctly by Christ prayeth for us. These things I speake in the world, saith our Saviour, that they might have my joy fulfilled in themselves, John 17. 13. that is, as I conceive, I have made this prayer in the world, and left a record and paterne of it in the Church, that they feeling the same heavenly desires kindled in their owne hearts, may bee comforted in the workings of that Spirit of prayer in them, which testifyeth to their soules the qualitie of that intercession which I shall make for them in heaven.

Eighthly, *Patience* and *unweariednesse* in Gods service: Let us run with patience the race that is set before us, looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of the Throne of God, Heb. 12. 1, 2, 3.

Lastly, *Confidence* in our approaches to the Throne of Grace: Seeing then that we have a great high Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, and come boldly unto the Throne of Grace, Heb. 4. 14, 16. And againe, This man after he had offered one Sacrifice for sins for ever, sat downe on the right hand of God: from henceforth expecting till his enemies be made his foot-stool: from whence the Apostle inferreth, Having therefore boldnesse to enter into the Holiest by the blood of Jesus; and having an high Priest over the house of God, Let us draw neare with a true heart, in full assurance of faith, &c. Heb. 10. 12, 22.

And all these things are certaine to us in the vertue of this Intercession of Christ; First, because the Father beareth him, and answereth him, Joh. 11. 42. & 12. 28, and appointed him to this office, Heb. 5. 4, 5. Secondly, because the Father loveth us; I say not unto you, that I will pray the Father for you, for the Father himselfe loveth you, because you have loved me, &c. Joh. 16. 26, 27. Thirdly, because

VERSE 4. as Christ hath a Prayer to intercede for us, so hath he also a Power to confer that upon us, for which he intercedeth. I will pray the Father, and he shall give you another Comforter, Joh. 14. 16. If I goe not away, the Comforter will not come unto you; but if I depart, I will send him unto you: Joh. 16. 7. That which Christ by his Prayer obtained for us, by his Power he conferreth upon us; and therefore in the Psalm he is said to Receive gifts for men, noting the fruit of his intercession, Psal. 68. 18. and in the Apostle, to give gifts unto men; noting the power and fulnesse of his person, Ephes. 4. 8. Having received of the Father the promise of the Holy Ghost, he hath shed forth this which you now see and heare, Acts 2. 33. Thus great, and thus certain are the benefits which come unto the Church from the Intercession of Christ.

The fourth thing inquired into about the Priesthood of Christ, was, what is the *Peritus* and fruits thereof, and they may be all comprized in two general words: there is *Solutio debiti*, the payment of our debt, and *Redundantia meriti*, an overplus and redundancie of merit. Satisfaction, whereby we are redeemed from under the Law, and an Acquisition, or purchase of an Inheritance and priviledges for us. The obedience of Christ hath a double relation in it; there is, first, *Ratio legis iustitiae*, the relation of a legal righteousness; as it beares exact and complete conformity to the Law, will, and decree of his Father. Secondly, there is *Ratio supererogationis*, the relation of a merit over and beyond the Law, for though it were *nostrum debitum*, that which we did necessarily owe, yet it was *supererogatum*, that which of himselfe he was not bound unto, but by voluntary suscepcion, and covenant with his Father, for it was the blood and obedience of God himselfe.

Here then first is to be considered his payment of that debt which we did owe unto God; in which respect he is said to *Bear our sinnes*. To *bear sinne*, is to have the burden

burden of the guilt of sinne, and malediction of the Law to lie upon a man: so it is said, he that troubleth you, *shal* beare his judgement, *Gal. 5. 10.* The sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne; the wickednesse of the wicked shall be upon him, *Ezek. 18. 20.* So wrath is said to *Abide on a man. Job. 3. 36.* and sinne is said to be retained, or held in its place, *Job. 20. 23.* So Christ is said to beare our sinnes in his body on the tree, *1 Pet. 2. 24. Esay 53. 4, 6.* And by so bearing them, he tooke them off from us, cancell'd the obligations of the Law against us, and did all whatsoever was requisite to satisfie an offended Justice; for he fulfilled the Law, which was our debt of service. It becometh us to fulfil all righteousness, *Matth. 3. 15.* And he endured the Crosse, and curse, the bloody agony, and ignominie of that death, which was the debt of suffering, *Heb. 12. 2.* and the covenant between him and his Father, was, that all that should be done by him as our Head and Surety, and so he was to tast death for every man, *Heb. 2. 9. Rom. 5. 8.* \* So there is a Commutation allowed, that he should be in our stead, as it were, *Αντι-λύτης*; his soul a sacrifice, and his life a price, and his death a conquest of ours, and therefore is called *Αντισταθὺς ἁμαρτίας*, *1 Tim. 2. 6.* A price or ransom for all those in whose place he was made sin, and a curse, *2 Cor. 5. 21. Gal. 3. 13.* Though he had not any Demerit or proper guilt of sinne upon him, which is a Deserving of punishment (for that ever grows out of sinne, either personally inherent, or at least naturally imputed, by reason that he to whom it is accounted, was seminally and naturally contained in the loynes of him from whom it is on him derived) yet he had the guilt of sin so farre as it notes an obligation and subjection unto punishment, as he was our Surety; and so in *sensu forensi*, in the sight of Gods Court of Justice, one with us, who had deserved punishment, imputed unto him.

\* Notant qui de legū relaxatione scripserunt, eas esse optimas relaxationes, quibus annexa est commutatio sive compensatio, Gros. de satisfact. Christi, cap. 5.



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The fruit which redounds to us hereby, is the expiation or remission of our sinnes, by the imputing of his righteousness unto us. *This is my blood of the new Testament which is shed for many for the remission of sinnes, Matth. 26. 28.* In whom we have redemption through his blood, the forgiveness of sinnes, according to the riches of his glory, *Ephes. 1. 7. Heb. 8. 12.* And this must needs be a wonderful mercy, to have so many thousand talents forgiven us, such an infinite weight taken off from our consciences, the penalty and curse of so many sinnes removed from us. Our natural condition is to be an heire of everlasting vengeance, the object of Gods hatred and fiery indignation, exiles from the presence of his glory, vessels fit and full of misery, written within and without with curses, to be miserable, to be all over miserable, to be without strength in our selves, to be without pity from other, to be without hope from God, to be without end of cursednesse; this is the condition of a sinner, and from all this doth the mercy of God deliver us.

The manner whereby the satisfaction of Christ becomes profitable unto us, unto the remission of sin and righteousness, is by *Imputation*, *Rom. 4. 3. & 5. 8. & 5. 19.* No man is able to stand before Gods Justice, for he is a consuming fire, *Heb. 12. 29.* No flesh can be righteous if he enter into judgement. He is of purer eyes than to behold iniquity, *Heb. 1. 13.* for his eyes are not eyes of flesh, *Job 10. 4.* Now all the world is guilty before God, and cometh short of his glory, *as wrought out in* it lyeth in mischief, *1 John 5. 19.* and therefore must be justified by a forren righteousness, and that equal to the Justice offended, which is the righteousness of God unto us graciously imputed. We are justified freely by his grace, through the redemption that is in Jesus Christ, *Rom. 3. 19. 24.*

To open this point of justification by imputed righteousness: We must note, that two things are pre-required

to denominate a man a righteous man. First, there must be extant a *righteousnesse*, which is apt and able to *justifie*. Secondly, there must be a right and *propriety* to it, whereby it cometh to passe, that it doth *actually justifie*. We must then first inquire what the righteousness is whereby a man may be justified. *Righteousnesse* consisteth in a relation of *rectitude and conformity*. God made man upright, but they have sought out many inventions, and turned into many crooked diverticles of their owne, *Eccles. 7. 29. Dent. 32. 5.* A wicked man loveth *crooked wayes*, to wander up and downe in his owne course, *Jer. 31. 22. Hof. 4. 6.* whereas a righteous man loveth *straights wayes*, *Heb. 12. 13. Psal. 5. 8.* because righteousness consisteth in rectitude: and this presupposeth some *Rule*, unto which this conformity must referre. The *primitive* and original prototype, or *Rule* of holinesse, is the righteousness of God himselfe, so farre forth as his Image is communicable to the creature, or at least so farre forth as it was at the first implanted in man: *Be yee perfect, as your Father which is in Heaven is perfect, Matth. 5. 48.* It is not meant of his infinite perfection, (for it was the sinne of Adam to aime at being as God, in absolutenesse and independent excellency) but of that perfection of his, which is in the Word set forth unto us for an Image and pattern whereto to conform our selves. Therefore the *secondary Rule* of righteousness, or rather the same rule unto us revealed, is the *Law of God* written in his Word, in the which Gods holinesse, so farre as it is our example, exhibiteth it selfe to the soule, as the Sun doth communicate its light through the beame which conveys it. Now in the *Law* there are two things; one principal, *Obedience*; the other secondary, *Malediction*, upon supposition of disobedience: *Cursed is every one that continueth not in all things which are written in the Booke of the Law to doe them, Gal. 3. 10.* So then upon supposition of the sinne of man, two things are required

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unto justification, the expiation of sinne, by suffering the curse, and the fulfilling of righteousness *de nova*. Again, Man created might have been justified by obedience only, but man sinned cannot otherwise appeare righteous in Gods sight, but by a double obedience; the one passive, for the satisfaction of his vindictive justice; as we are his prisoners; the other active, in proportion to his remunerative justice, as we are his creatures.

But besides this, that there must be a righteousness extant, there is required in the person to be justified, or denominated thereby, a propriety therunto, that it may be *His* righteousness, Jer. 33. 16. Now there may be a two-fold propriety to righteousness, according to a two-fold manner of unity. (*Unitas anim. praestantis, est fundamentum proprietatis ad officium praestitum.*) First, there is a personal and individual unity, whereby a man is *unus in se*, one in and by himselfe; and so hath propriety to a duty performed, because it is performed in his owne person, and by himselfe alone. Secondly, there is a common unity, whereby a man is *unus cum alio*, one with another, or whereby many are *unum in aliquo primo*, one in and with some other thing, which is the fountaine and original of them all. And this is the ground of Righteousness imputed; for in the Law a man is justified by performing intire obedience in his owne person, for the Law requireth righteousness to be performed by a created and implanted strength, and doth not put, suppose, or indulge any common principle thereof out of a mans selfe: Therefore legal righteousness is most properly called *Our owne righteousness*, and is set in opposition to the righteousness of God, or that which is by grace imputed, Rom. 10. 3. Phil. 3. 8, 9. We see then that in this matter of imputation either of sinne or righteousness for the clearing of God from any injustice or partiality in his proceeding; there must ever be some unity or other betweene the parties; he whose fact is imputed,

in 1st - 2  
things - 2 - to justify

Expectation

Justice

fulfillment

appropriety

Right

Unity

personal

common

is the ground

imputed

Right

Unity

between

the parties

imputed

imputed

imputed

imputed

imputed

imputed

imputed



imputed, and the other to whom it is imputed. It would be prodigious and against reason, to conceive that the fall of Angels should be imputed unto men, because men had no unity in condition either of nature, or covenant with the Angels, as we have in both with Adam.

This common unity is two-fold, either *natural*, as betweene us and Adam, in whom we were seminally contained, and originally represented; (for otherwise than in and with Adam, there could at the beginning be no covenant made with mankind which should *ex aequo* reach unto all particular persons in all ages and places of the World: ) Or *Voluntary*, as between a man and his Surety, who, in *conspetu fori*, are but as one person. And this must be *mutual*, the one party undertaking to doe for the other, and the other yeilding and consenting thereunto, as betweene us and Christ; for Christ voluntarily undertooke for us, and we by the Spirit of Christ are perswaded and made willing to consent, and by faith to cast our sins upon Christ, and to lay hold on him. And besides the will of the parties, who are, the one by default, the other by compassion and suretiship, engaged in the debt; there is required the will and consent of the Judge, to whom the debt is due, and to whom it belongeth in the right of his jurisdiction, to appoint such a forme of proceeding for the recovery of his right, as may stand best with the honour of his Person, and the satisfaction of his Justice, who if he would, might in rigour have refused any surety, and have exacted the whole debt of those very persons, by whose onely default it grew. And thus it comes to passe, that by grace we have fellowship with the second Adam, as by nature with the first, 1 Cor. 15. 49, 48. So then, betweene Christ and us there must be an unity, or else there can be no imputation. And therefore it is, that we are said to be justified by faith, and that faith is imputed for righteousness, Rom. 4. 5. not the *credere*, the act of believing,

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*Common unity is either natural*

*or Voluntary here mutual*

*required also the will of the Judge*

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as if that were *in se*, accounted righteousness, as it is a worke proceeding from us by grace; but because it is *Vinculum* and *Instrumentum unionis*, the bond of Union betwene us and Christ, and by that meanes makes way to the imputation of Christs righteousness unto us. Therefore we are said to be *buried*, and *crucified* in and with Christ, by the vertue of faith incorporating Christ and a Christian together, and communicating the fellowship of his sufferings and resurrection, *Rom. 6. 6. Gal. 6. 14. Ephes. 3. 17. Phil. 3. 10.* If I be lifted up, saith our Saviour, I will draw all men after me; *crucem conscendit, & me illuc adduxit*; when Christ hanged on the Crosse, we in a sort were there too. As in *Adam* we were all in Paradise, by a natural and seminal vertue; so in Christ by a spiritual vertue, whereby in due time faith was to be begotten in us, and so we to have an actual being of grace from him, as after our real existence we have an actual being of nature from *Adam*. Thus we see that Christ did for us fulfil all righteousness, by his passive meriting and making satisfaction unto the remission of sinnes. By his active, covering our inabilities, and doing that in perfection for us, which we could not doe for our selves. First, he suffered our punishment, he was wounded for our transgression, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed: *Esay 53. 5.*

Ezek. 18. 20.

If it be here objected, that an innocent person ought not to suffer for a nocent, for guilt is inseparable from sin: *The son shall not bear the iniquity of his father, neither shall the father bear the iniquity of the son; the soule that sinneth, the same shall die.* For the clearing of this objection, we must note, that there is a two-fold manner of guilt, (as I before touched) either such as growes out of sinne inherent, which is the deserving of punishment, as it is in us: or such as growes out of sinne imputed, and that not by reason of union natural, as the guilt of *Adams* sinne is imputed

imputed unto us (which manner of imputation is likewise *fundamentum demeriti*, and causeth us to deserve punishment) but *voluntary* by way of *vadimony* and *susception*. And so guilt is only a free and willing obnoxiousnesse unto that punishment which another hath deserved. Amongst sinful men it is true, that the sonne shall not beare the punishment of the fathers sinne: First, because he is altogether personally distinct. Secondly, because he is not appointed so to doe, as Christ was, *John* 10. 18. Thirdly, because he is not able to beare them, so as to take them off from his Father, as Christ did ours: He was himself able to stand under our punishment without sinking, and was able by suffering them, to take them off from us, because his Person was answerable in dignity; and therefore (by the grace of God, and the act of his Divine jurisdiction in ordering the way to his owne satisfaction) equivalent in justice unto all ours. Fourthly, because he hath already too many of his owne to beare. But yet, if the will of the sonne goe along with the father in sinning, it is not strange, nor unusual for him to suffer for his fathers and his owne sinne together, as for the *continuation* of the same offence; because, though he doe not will the punishment, (as Christ did ours) yet imitating and continuing the sinne, there is *Volitum in causa*, for the punishment too.

Now for an answer and resolution of the question, whether an innocent person may suffer for a nocent, we must note first, that God out of his Dominion over all things, may cast paines upon an innocent person, as it is manifest he did upon Christ: And what ground of complaint could any creature have against God, if he should have created it in fire, and made the place of its habitation the instrument of its paine? Doe not we our selves without cruelty, upon many occasions, put creatures that have not offended us, unto paine?

Secondly, it is not universally against equity for one

*Vid. Grov. de satisfactione Christi, ca. 4. §.*



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Tertul. contra.  
Marcion. lib. 2.  
cap. 15.

Lumbard. lib. 2.  
distin. 33.

Aquin. 2<sup>a</sup>. 2<sup>a</sup>.  
quest. 108. art.  
4.

Coquans in  
Aug. Civ. Dei,  
lib. 16. cap. 1.  
num. 1. Dana-  
us in Aug. En-  
chirid. cap. 46.

to suffer the punishment of anothers sinne: we see the in-  
fants of Sodom, Babylon, Egypt, of Corah, Dathan,  
and Abiram, were involved in the punishment of those  
sinnes of which themselves were not guilty. The Lord  
reserveth to himselfe the punishment of the fathers on  
the children; he punished the sinnes of three hundred  
and ninety yeares all together, Ezek. 4. 2. 3. Cham com-  
mitted the sinne, and yet Canaan was cursed for it, Gen. 9.  
22. 25. The sinne was Gehazies alone, and yet the leprosie  
cleaved not to him onely, but to his posterity. 2 King. 5.  
27. The sinne of crucifying Christ was the Jewes in that  
age alone, and yet wrath is come upon them to the ut-  
termost, even unto this day. Mat. 27. 25. 1 Thes. 2.  
16. Acan trespassed alone, but he perished not alone;  
but his sonnes, and his daughters, and all that he had  
with him, Josh. 7. 24. 1 King. 21. 21. Judg. 9. 56. 1 King.  
2. 33. Jer. 22. 30.

Thirdly, the equity hereof in the case of Christ, doth  
herein plainly appeare: when all parties are glorified, and  
all parties are willing and well pleased, there is no injury  
done unto any: and in this the case is so: First, All  
parties are glorified, the Father is glorified in the obe-  
dience of his Sonne; I have both glorified thy name, and  
I will glorifie it againe, John 12. 27, 28. I have glorified  
thee on earth, I have finished the worke which thou gavest  
me to doe, Joh. 17. 4. The Sonne is glorified, Thou madest  
him a little lower than the Angels, and crownedst him  
with Glory and Honour, Heb. 2. 7. John 17. 5. and the  
sinner is glorified, I will, that where I am they may be al-  
so, that they may behold my Glory, &c. John 17. 24. Se-  
condly, All parties are willing; first, the Father is willing,  
for by his Ordination he appointed Christ to it, Acts 4.  
27, 28. by his love and tender Compassion hee bestowed  
Christ upon us, John 3. 16. by his Divine Acceptation,  
hee rested well pleased in it, Matthew 17. 5. in one  
word, by his wonderful Wisdome he fitted it to the ma-  
nifestation

pification of his glory and mercy, to the reconciliation  
 of him and his creature, and to the exaltation of his  
 Sonne. Secondly, the Sonne is willing, he chearefully  
 submitted unto it; *Heb. 10. 9.* and freely loved us, and  
 gave himselfe unto us, *Gal. 2. 20.* Thirdly, the sinner is  
 willing, and accepteth and relieth upon it, as we have  
 seene at large before in the third verse, To that there can  
 be no injury done to any party, where all are *willing*, and  
 where all are *glorified*.

Fourthly, that an innocent person may thus in *Justice* and *equity* suffer for a nocent; there is required (besides these acts of *ordination* in the supream, of *submission* in the surety, and of *consent* in the delinquent) first, an intimate and neare *conjunction*, in him that suffereth, with those that should have suffered. Several unions and conjunctions there are, as *Pelrick*, betweene the members and subjects in a State; and \* thus in a Common-wealth universally sinful, a few righteous men may, as parts of that sinful society, be justly subject to those temporary evils which the finnes of the society have contracted; and the people may justly suffer for the finnes of the Prince, *2 Sam. 24. 17.* and he for theirs, *1 Sam. 12. 25.* Secondly, *natural*, as between parents and children; so the Lord visited the finnes of *Dathan* upon his little ones, *Numb. 16. 27, 33.* Thirdly *Mystical*, as betweene man and wife; so the Lord punished the finnes of *Amaziah* the Priest of Bethel, by giving over his wife unto whoredome, *Amos 7. 17.* and we see in many cases the husband liable to be charged and censured for the exorbitances of his wife. Fourthly, *Stipulatorie*, and by *consent*, as in the case of *suretyes* or *obfides*, who are punished for the finnes of others whom they represent, and in whose place they stand, as a caution and muniment against injuries which might be feared, as we see in the Parable of the Prisoner committed to the custody of another person, *1 King. 20. 39, 41.* Fifthly, *Possessio*

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\* Navicula in  
qua erat Judas  
turbabatur, un-  
de et Petrus,  
qui erat firmus  
meritis suis, tur-  
babatur alienis.  
*Ambrosius*  
Σ. ὁμοῦ τῶν  
Διμή⊙ ἀπας  
δαλίας βαρ-  
λέων. Hesiod.  
Delirant reges,  
plebsuntur A-  
chivi.

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rie, as between a man and his goods, and so we finde that a man was to offer no beast for a sinne-offering, but that which was *his owne*, *Leuit. 3. 6. 7.* Now in all these respects, there was in some manner conjunction betweene us and Christ; He conversed amongst men, and was a member of that Tribe and society amongst whom hee lived, and therefore was together with them under that Romane yoke, which was then upon the people, and in that relation paid tribute unto *Cesar*: he had the nature and seed of man, and so was subject unto all humane and natural infirmities without sinne: He was mystically married unto his Church, and therefore was answerable for the debts and misdemeanours of the Church. He entred into covenant, and became surety for man, and therefore was liable to mans engagements. Lastly, he became the possession, in some sort, of his Church: whence it is that we are said to receive him, and to have him, *1 John 5. 12.* not by way of *Dominion*, (for *sons* are his, *1 Cor. 6. 19.*) but by way of *Communion and Propriety*; and therefore though we cannot offer him up unto God in sacrifice for our sins, yet we may in our faith and prayers shew him unto his Father, and hold him up as our own armour and sence against the wrath of God. *Rom. 13. 14.*

Secondly, there is required in the innocent person suffering, that he have a *free and full dominion* over that from which he parteth, in his suffering for another. As in suretyship, a man hath free dominion over his money, and therefore in that respect he may engage himselfe to pay another mans debt; but he hath not a free dominion over himselfe or his owne life, and therefore he may not part with a member of his owne in commutation for an others, (as *Zalmoxis* did for his sonne) nor be *Ash-luxor*, to lay down his owne life for the delivering of another from death, except in such cases as the Word of God limiteth or alloweth. But Christ was Lord of his owne life,



life, and had therefore power to lay it downe and to take it up. And this power he had (though he were in all points subject to the Law as we are) not solely by vertue of the hypostatical union, which did not for the time exempt him from any of the obligations of the Law, but by vertue of a particular command, constitution, and designation of that service of laying down his life, *This commandment have I received of my Father,* John 10.18.

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Lastly, it is required that this power be ample enough to breake through the sufferings he undertaketh, and to re-assume his life, and former condition againe. *I have power to lay it downe, and I have power to take it up.* So then the summe of all is this; by the most just, wise, and merciful will of God, by his owne most obedient and voluntary suseption, Christ Jesus, being one with us in a manifold and most secret union, and having full power to lay downe, and to take up his life againe by special command and allowance of his Father given him, did most justly, without injurie to himselfe, or dishonour to, or injustice in his Father, suffer the punishment of their sinnes, with whom he had so neare an union, and who could not themselves have suffered them with obedience in their owne persons, or with so much glory to Gods justice, mercy, and wisdom.

If it be here againe objected, that sinne in the Scripture is said to be *pardoned*, which seemes contrary to this payment and satisfaction. To answer this, we must note, first, that in the rigour of the Law, *Noxa sequitur caput*, the delinquent himselfe is in person to suffer the penalty denounced; for the Law is, In the day that *Thou eatest thou shalt dye*; and the soule that sinneth it *shall dye*. Every man shall beare his owne burthen, Gal 6.5. So that the Law, as it stands in its owne rigour, doth not admit of any commutation, or substitution of one for another. Secondly, therefore, that another person suffering

VERSE 4. ring may procure a discharge to the person guilty, and be valid to free him, the will, consent, and mercy of him to whom the infliction of the punishment belongeth must concur, and his over-ruling power must dispence, though not with the substance of the Lawes demands, yet with the manner of execution, and with that rigour, which bindes wrath peremptorily upon the head only of him that hath deserved it. So then we see both these things doe sweetly concur, first, a precedent satisfaction by paying the debt; and yet secondly, a true pardon and remission thereof to that party which should have paid it; and out of mercy towards him, a dispensing with the rigour of that Law, which in strictnesse would not admit any other to pay it for him.

Thus we see how Christ hath suffered our punishment. Secondly, he *did all obedience*, and fulfilled all actions of righteousnesse for us; for *such an High-Priest became us who is holy, harmlesse, undefiled, separate from sinners, Heb. 7. 26.* He came not into the world but for us, and therefore he neither suffered, nor did any thing but for us. As the colour of the glasse is, by the favour of the Sunne-beame shining through it, made the colour of the wall, not inherent in it, but relucient upon it, by an extrinsecal affection: so the righteousness of Christ (by the favour of God) is so imputed unto us, as that we are *quoad gratiosum Dei conspectum*, righteous too: In which sense I understand those words, *He hath not beheld iniquity in Jacob, neither hath he seene perversnesse in Israel, Num. 23. 21.* Though it is indeed in him, yet the Lord looketh on him as cloathed with the righteousness of Christ, and so is said not to see it; as the eye seeth the colour of the glasse in the wall, and therefore cannot behold that other inherent colour of its owne, which yet it knoweth to be in it.

Now of this Doctrine of Justification by Christs righteousness imputed, we may make a double use: First, it may

Justification by  
it's Rightness im-  
puted

may teach us that great duty of *self-denial*; we see no righteousness will justify us but Christ, and his will not consist but with the denial of our own. And surely whatever the professions of men in word may be, there is not any one duty in all Christian Religion of more difficulty than this, to trust Christ only with our salvation. To doe holy Duties of hearing, reading, praying, meditating, alms-giving, or any other actions of charity or devotion, and yet still to abhorre our selves and our works, to esteeme our selves after we have done all, unprofitable servants, and worthy of many stripes: to doe good things, and not to rest in them; to owne the shame and dung of our solemne services: when we have done all the good works we can, to say with *Nehemiah*, Remember me, O my God, concerning this, and spare mee according to the greatnesse of thy Mercy, *Nehem. 13. 22.* and with *David*, To thee O Lord, belongeth mercy, for Thou renderest to every man according to his worke, *Psal. 62. 12.* It is thy mercy to reward us according to the uprightness of our workes, who mightest in Judgment confound us for the imperfection of our workes. To give God the praise of our working, and to take to our selves the shame of polluting his workes in us. There is no doctrine so diametrically contrary to the merits of Christ, and the redemption of the world thereby, as justification by workes. No Papist in the world is or can be more contentious for good workes than we, both in our Doctrine, and in our Prayers, and in our Exhortations to the people. We say, no faith justifies us before God but a working faith; no man is righteous in the sight of men, nor to be so esteemed, but by workes of holinesse; without holinesse no man shall see God: he that is Christ is zealous of good workes, purifieth himselfe even as he is pure, and walketh as he did in this world. Here onely is the difference; we doe them, because they are our Duty, and testifications of our love and thankfulness to Christ, and

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of the workings of his Spirit in our hearts; but we dare not trust in them, as that by which we hope to stand or fall before the tribunal of Gods Justice, because they are at best mingled with our corruptions, and therefore doe themselves stand in need of a high Priest to take off their iniquity. We know enough in Christ to depend on, we never can finde enough in our selves. And this confidence we have, if God would ever have had us justified by workes, he would have given us grace enough to fulfill the whole Law, and not have left a Prayer upon publick record for us every day to repeat, and to regulate all our owne Prayers by, *Forgive us our trespasses.* For how dares that man say, I shall be justified by my workes, who must every day say, *Lord forgive me my sinnes, and be merciful unto me a sinner.* Nay, though we could fulfil the whole Law perfectly, yet from the guilt of sinnes formerly contracted we could no other way be justified, than by laying hold by faith on the satisfaction and sufferings of Christ.

Secondly, it may teach us confidence against all sins, corruptions, and temptations. *Who shall lay any thing to the charge of God elect? It is God that justifieth, who is he that condemneth? It is Christ that died, &c.* Satan is the blackest enemy, and sinne is the worst thing he can alledge against me, or my soule is or can be subject unto; for *Hell is not so evil as sinne*; In as much as Hell is of Gods making, but sinne onely of mine. Hell is made against me, but sinne is committed against God. Now I know Christ came to destroy the workes, and to answer the arguments and reasonings of the Devil. Thou canst not stand before God, saith Satan, for thou art a grievous sinner, and he is a devouring fire. But faith can answer, Christ is able both to cover and to cure my sin, to make it vanish as a mist, and to put it as farre out of mine owne sight as the East is from the West. But thou hast nothing to doe with Christ, thy sinnes are so many and so

so foule; surely the blood of Christ is more acceptable to my soule, and much more honourable and pretious in it selfe, when it covereth a multitude of sinnes. *Paul* was a persecuter, a blasphemer, and injurious, the greatest of all sinners, and yet he obtained mercy, that he might be for a pattern of all long-suffering to those that should after believe in Christ. If I had as much sinne upon my soule as thou hast, yet faith could unlade them all upon Christ, and Christ could swallow them all up in his mercy. But thou hast still nothing to doe with him, because thou continuest in thy sinne. But doth he not call me, invite me, beseech me, command me to come unto him? If then I have a heart to answer his call, he hath an hand to draw me to himselfe, though all the gates of Hell, and powers of darknesse, or sinnes of the World stood betweene. But thou obeyest not this call. True indeed, and pitiful it is, that I am dull of hearing, and slow of following the voice of Christ, I want much faith: but yet Lord, thou doest not use to quench the smoking flax, or to brake the bruised reed; I believe, and thou art able to helpe mine unbelief. I am resolved to venture my soule upon thy mercy, to throw away all mine owne loading, and to cleave onely to this planck of salvation. But faith purifieth the heart, whereas thou art uncleane still. True indeed, and miserable man I am therefore, that the motions of sin do worke in my members. But yet Lord, I hate every false heart; I delight in thy Law with mine inner man, I doe that which I would not, but I consent to thy Law that it is good; I desire to know thy Will, to feare thy Name, and to follow thee whithersoever thou ledest me. But these are but empty velleities, the wishings and wouldings of an evil heart. Lord, to me belongeth the shame of my failings, but to thee belongeth the glory of thy mercy and forgiveness. Too true it is that I doe not all I should: but doe I allow my selfe in any thing that I should not? doe I make use of mine infir-

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mities to justify my selfe by them, or shelter my selfe under them, or dispense with my selfe in them? though I doe not the things I should, yet I love them, and delight in them, my heart, and Spirit, and all the desires of my soule are towards them: I hate, abhorre, and fight with my selfe for not doing them. I am ashamed of mine infirmities, as the blemishes of my profession, I am weary of them, and groane under them as the burdens of my soule: I have no lust, but I am willing to know it, and when I know, to crucifie it. I heare of no further measure of grace, but I admire it, and hunger after it, and presse on to it. I can take Christ and affliction, Christ and persecution together. I can take Christ without the World, I can take Christ without my selfe. I have no unjust gaine, but I am ready to restore it. No time have I lost by earthly businesse from Gods Service, but I am ready to redreeme it. I have followed no sinful pleasure, but I am ready to abandon it; no evil company, but I mightily abhorre it. I never sweare an oath, but I can remember it with a bleeding conscience; I never neglected a duty, but I can recount it with revenge and indignation. I doe not in any man see the Image of Christ, but I love him the more dearly for it, and abhorre my selfe for being so much unlike it. I know, Satan, I shall speed never the worse with God, because I have thee for mine enemy. I know I shall speed much the better, because I have my selfe for mine enemy. Certainly he that can take Christ offer'd, that can in all points admit him, as well to purifie as to justify, as well to rule as save, as well his Grace as his Mercy, neede not feare all the powers of darknesse, nor all the armies of the foulest sinnes which Satan can charge his conscience withal.

The second great vertue and fruit of the Priesthood of Christ was *ex redundantia meriti*, from the redundancie and over-flowing of his merit. First, he doth *merit to have a Church*, for the very being of the Church is the effect



effect of that great price which he payed; therefore the Church is called a purchased people, 1 Pet. 2. 9. *Aske of me, and I will give thee the heathen for thine inheritance, Psal. 2. 8.* When he made his soule an offering for sinne, he did by that meanes see his seed, and divide a portion with the great, *Esay 53. 10, 11, 12.* The delivering and selecting of the Saints out of this present evil world was the end of Christs Sacrifice, *Gal. 1. 4.* Secondly, he did merit all such good things for the Church, as the great love of himselfe and his Father towards the Church did resolve to conferre upon it. They may, I conceive, be reduced to two heads: First, *Immunity from evill*, whatsoever is left to be removed after the payment of our debt, or taking off from us the guilt and obligation unto punishment. Such are the *Dominion of sinne*. *Sinne shall not have dominion over you, Rom. 6. 14.* The *Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sinne and of Death, Rom. 8. 2.* *He that committeth sinne, is the servant of sinne; but if the Sonne shall make you free, you shall be free indeed, John 8. 34, 36.* He that is borne of God doth not commit sinne, 1 John 3. 9. That is, he is not an artificer of sin, one that maketh it his trade and profession, and therefore bringeth it to any perfection. He hath received a *Spirit of Judgement*, that chaineth up his lusts; and a *Spirit of burning*, which worketh out his dross, *Esay 4. 4. Mal. 3. 2, 3. Mat. 3. 2.* Such is the *Vanity of our minde*, whereby we are naturally unable to thinke, or to cherish a good thought, 2 Cor. 3. 5. *Ephes. 4. 27.* The *Ignorance and hardnesse of our hearts*, unable to perceive, or delight in any Spiritual thing, *Ephes. 4. 18. John 1. 9. Luke 24. 25, 45.* The *Spirit of disobedience and habitual strangenesse and avernesse from God, Ephes. 4. 18. John 20. 14.* Such are also all those *slavish, affrightful, and contumacious effects in the Law* in terrifying the conscience, irritating concupiscence, and compelling the froward heart to an unwilling and

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unwelcome conformity. The Law is now made our Counsellor, a delight to the inner man; that which was a Lion before, hath now foode and sweetnesse in it.

Secondly, *Many priviledges* and dignities in the vertue of that Principal and General one, which is our *Unity unto Christ*: from whence by the fellowship of his Holy and quickning Spirit, we have an *Unction* which teacheth us his wayes, and his voice, which *sanctifieth our nature*, by the participation of the Divine nature, that is, by the renewing of Gods most holy and righteous Image in us. 1. Which *sanctifieth our Persons*, that they may be spiritual Kings and Priests; *Kings*, to order our own thoughts, affections, desires, studies towards him, to fight with principalities, powers, corruptions, and spiritual enemies. *Priests*, to offer up our bodies, soules, prayers, thanksgivings, almes, spiritual services upon that Altar which is before his Mercy seate, and to slay and mortifie our lusts and earthly members: which *sanctifieth all our actions*, that they may be services to him and his Church, acceptable to him, and profitable to others. Secondly, from this unity with him growes *our adoption*, which is another fruit of his Sacrifice. He was made of a woman, made under the Law, that we might receive *The Adoption of Sonnes*, Gal. 4. 5. By which we have free access to call upon God in the vertue of his Sacrifice; sure supplies in all our wants, because our Heavenly Father knoweth all our needs: A most certaine inheritance, and salvation in hope; for we are already *saved by hope*, Rom. 8. 24. and Christ is to us the *Hope of Glory*, Col. 1. 27. Lastly, there is from hence *our exaltation*, in our final victory and resurrection, by the fellowship and vertue of his victory over death, as the first fruits of ours, 1 Cor. 15. 20, 49. Phil. 3. 21. And in our complete salvation, being carried in our soules and bodies to be presented to himselfe without spot and blamelesse, Ephes. 5. 26, 27. and to be brought unto God, 1 Pet. 3. 18. Now  
to

to take all in one view, what a summe of mercy is here together ! Remission of all sinnes, discharge of all debts, deliverance from all curses ; joy, peace, triumph, security, exaltation above all evils, enemies, or fears ; a peculiar, purchased, royal seed. (the gift of God the Father to his Sonne ) deliverance from the dominion and service of all sinne, vanity, ignorance, hardnesse, disobedience, bondage, coercion, terror ; sanctification of our persons, natures, lives, actions ; adoption, hope, victory, resurrection, salvation, glory. O what a price was that which procured it ? O what manner of persons ought we to be for whom it was procured ?

The fifth thing to be spoken of about the Priesthood of Christ I shall dispatch in one word, which is the *Duty* we owe upon all this. First, then we should not receive so great a grace in vaine, but by faith lay hold upon it, and make use of it. *Let us feare*, saith the Apostle, *lest a promise being left us, of entering into his rest, any of you should seeme to come short of it ; for unto us was the Gospel preached as well as unto them : but the word preached did not profit them, nor being mixed with faith in them that heard it, Heb. 4. 1, 2.* God in Christ is but reconcilable unto us, *One with us in his good will*, and in his proclamation of peace. When two parties are at variance, there is no actual peace without the mutual consent of both againe ; till we by faith give our consent, and actually turne unto God, and seeke his favour, and lay hold on the mercy which is set before us, though God be one, in that he sendeth a mediator, and maketh tender of reconciliation with us, yet this Grace of his is to us in vaine, because we continue his enemies still. The Sun is set in the Heavens for a publick light, yet it benefiteth none but those who open their eyes, to admit and make use of its light. A Court of Justice or equity is a publick sanctuary, yet it actually relieveth none but those that seeke unto it. Christ is a publick and universal Salvation, set up for all



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centers, and applicable to all particulars, *John 3. 26.* He is not willing that any should perish, but that all should come to repentance, *2. Pet. 3. 9.* He tasted death for every man, *Heb. 2. 9.* But all this is not beneficial unto life, but only to those that receive him. Only those that receive him are by these mercies of his made the Sons of God, *John 1. 12.* without faith they abide his enemies still. God in Christ publisheth himselfe a God of Peace and Unity towards us, *Gal. 3. 29.* And setteth forth Christ as an All-sufficient treasure of mercy to all that in the sense of their own misery will fly unto him, *Rev. 22. 17.* But till men believe, and are thus willing to yeild their own consciences, and to meete his reconciliation towards them, with theirs toward him, his wrath abideth upon them still, for by believing only he will have his Sons death *Abolutely effectual*, though it were sufficient before. O therefore let us not venture to heare the wrath of God, the curse of sin, the weight of the Law upon our owne shoulders, when we have so present a remedy, and so willing a friend at hand to ease us from all bondage.

Secondly, we should labour to see the vertue of the Priesthood and Sacrifice of Christ working in us, purging our consciences from dead works, renewing our nature, cleansing us from the power and pollution of sinne; for when by the hand of faith, and the sweet operation of the Spirit we are therewithal sprinkled, we shall then make it all our study to hate, and to forbeare sinne, which squeezed out so precious blood, and wrung such bitter cries from so mercifull a high Priest; to live no longer to our selves; that is, *fructum hominum*; as men, *1 Cor. 13. 3. Heb. 6. 7.* After our owne lusts and wayes: but (as men that are not their owne, but his that bought them) to live in his service, and to his Glory, *1 Cor. 6. 19. 20. 12 Cor. 5. 14. 1 Pet. 4. 2.* All that we can doe is to do little to answer so great Love. Love to empty himselfe, to humble himselfe, to be God in the flesh, to be God

on a Crosse, to take off from us the hatred, fury and vengeance of his Father, to restore us our primitive purity and condition againe. Why should it be esteem'd a needlesse thing to be most rigorously conscionable, and exactly circumspect, in such a service as unto which we are engaged with so infinite, and unsearchable bounty? He payed our debt to the uttermost farthing, drunke every drop of our bitter Cup, and saved us, *we were saved thoroughly*: why should not we labour to performe his Service, and to fulfil every one of his most sweet Commands to the uttermost?

Thirdly, we should learne to walke before him with all reverence and feare, as men that have received a Kingdome which cannot be moved, *Heb. 12. 28.* And with frequent consideration of the high Priest of our profession, that we may not in presumption of his mercy, harden our hearts, or depart from God, *Heb. 3. 1. 8.* But in due remembrance of the end of his Sacrifice, which was to purchase to him selfe a peculiar people, be zealous of all good works, *Tit. 2. 14.*

Fourthly, we should learne confidence and boldnesse towards him, who is a Great, a Faithful, and a Merciful high Priest, this use the Apostle makes of it. *Saying* We have a great high Priest, let us hold fast our profession, and come with boldnesse unto the Throne of Grace, *Heb. 4. 14, 15, 16.* And againe, Having therefore boldnesse to enter into the Holiest by the blood of Jesus, and having an high Priest over the House of God, let us draw neere with a true heart, in full assurance of faith, &c. *Heb. 10. 19, 22.*

Fifthly, we should learn perseverance and stedfastnes in our profession, because he is able to carry us through and save us to the uttermost. This is that which indeed makes us partakers of Christ. *We are made partakers of him, if we hold the beginning of our confidence stedfast to the end,* *Heb. 3. 14.* The considering of him, of his perseverance in finishing his own worke, and our faith, and his power and

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and ability to save us to the uttermost, will keep us from fainting in our service, and the profession we have taken, *Heb. 12. 2, 3. & 10. 23.*

Sixthly, we have hereby access to present our prayers, and all our Spiritual Sacrifices upon this Altar, sprinkled with the blood of that great Sacrifice, and liberty to come unto God by him who liveth to make intercession for us, *Heb. 7. 25.* In him we have access with confidence by faith, *Eph. 3. 12.* Therefore the Lord is said to have his eyes open to our prayers, to hearken unto them, *1 King. 3. 32.* Because he first looketh upon our persons in Christ, before he receiveth or admitteth any of our services.

Lastly, we ought frequently to celebrate the memorie, and to commemorate the Benefits of this Sacrifice wherein God hath been so much glorified, and we so wonderfully saved. Therefore the Lord hath of purpose instituted a sacred ordinance in his Church, in the room of the Paschal Lambe, that as that was a prefiguration of Christs death expected, so this should to all ages of the Church be a resemblance and commemoration of the same exhibited. So often as ye eat this Bread, and drinke this Cup, ye shew forth the Lords Death till he come, *1 Cor. 11. 26.* For in the ordinances he is Crucified before our eyes, *Gal. 3. 1.* Therefore the Apostle more than once inferres from the consideration of this Sacrifice and Office of Christ, our duty of not forsaking the assemblies of the Saints, and of exhorting and provoking one another, *Heb. 3. 13, & 10. 24, 25.*

Now I proceed to the last thing mentioned in the words concerning the Priesthood of Christ, and that is about the Order of it. Thou art a Priest [for ever, after the Order of Melchisedeck.] *Secundum verbum, or secundum morem & rationem*: the Apostle readeth it *χρ. τδ ειν*, according to the Order of Melchisedecks Priesthood. Of this Melchisedeck we finde mention made but in two places onely of the whole Old Testament, and in both very



very briefly; the first in the History of *Abraham* returning from the slaughter of the Kings, when *Melchisedeck* being the Priest of the most high God, brought forth Bread and Wine, and blessed him, *Gen. 14. 18, 19, 20.* and the other in this place. And for this cause the things concerning him and his Order are *ὑποκειμένη, hard to be understood, Heb. 5. 11.* It was so then, and it would be still, if *St. Paul* had not cleared the difficulties, and shewed wherein the Type and the Antitype did fully answer; which he hath largely done in *Heb. 7.*

For understanding and clearing the particulars which are herein considerable, here are some questions which offer themselves: First who *Melchisedeck* was? Secondly, what is meant by *τῆς*, his Order? Thirdly, why Christ was to be a Priest after his Order, and not after *Aarons*? Fourthly, why he brought forth Bread and Wine? Fifthly, what kinde of blessings it was with which he blessed *Abraham*? Sixthly, in what manner he received Tithes? Lastly, in what sense he was without Father, and without Mother, without beginning of daies, or end of life.

First, for *Melchisedeck*, who he was: much hath been said by many men, and with much confidence. (a) Some Heretickes of old affirmed, that he was the *Holy Ghost*. (b) Others, that he was an *Angel*. (c) Others that he was *Sem* the Sonne of *Noah*. (d) Others that he was a *Canaanite*, extraordinarily raised up by God to be a Priest of the Gentiles. (e) Others that he was *Christ himselfe*, manifest by a special dispensation and priviledge unto *Abraham* in the flesh, who is said to have seene his day, and rejoyced, *Joh. 8. 56.* Difference also there is about *Salem*, the place of which he was King. Some take it for *Jerusalem*, as \**Josophus*, and most of the Ancients. Others for a City in the halfe tribe of *Manasse*, within the River *Jordan*, where *Hieron* reports that some ruines of the Palace of *Melchisedeck* were in his dayes conceived to remaine. Tedious I might be in insisting on this point,

who

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*Vid. Cameron. Quæst. in Heb.*

<sup>a</sup> Apud Hieron. Epist. Tom. 3. Epist. 136. Epiph. lib. 2. Hæres. 55.

<sup>b</sup> Origen. apud Hieronym.

<sup>c</sup> Hebrai apud Epiph. & Hieron.

<sup>d</sup> Tertul. contr. Judæos. Justin. Epiph. Paresus in Gen.

<sup>e</sup> Quidā apud Epiph. & nuper Petrus.

Curaus. de Repub. Hebraeor. cap. 3. vid.

Coqua. in Aug. de Civ. Dei. l. 16. cap. 22.

\* Ansq. Jud. lib. 1. cap. 11.

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Secondly, what is meant by *eternus*. It is as much as the state, condition, or prescribed Rule of *Melchisedeck*; and that was *eternus* *regis* *et* *pastoris*, After the power of an endless life, *Heb. 7. 16.* Not by a corporal unction, legal ceremony, or the intervening act of an humane ordination: but by a heavenly institution, and immediate unction of the Spirit of life, by that extraordinary manner whereby he was to be both King and Priest unto God, as *Melchisedeck* was. In one word, herein standeth the dignity of the Order of Christs Priesthood; That it was a Heavenly, a Powerful, an Endlesse, a Royall, a Righteous, and a Peaceable Priesthood.

Thirdly, Why was he not a Priest after the order of *Aaron*? the Apostle giveth us an answer, *Because the Law made nothing perfect, but was weak and unprofitable, and therefore was to be abolished, and to give place to another Priesthood.* Men were not to rest in it, but by it to be led to him who was to abolish it, *Heb. 7. 11, 12.* as the Morning-starre leadeth to the Sunne, and at the rising thereof vanissheth. The Ministry and promises of Christ were better then those of the Law; and therefore his Priesthood, which was the office of dispensing them, was to be more excellent likewise, *Heb. 8. 6.* For when the Law and Covenant were to be abolished, the Priesthood in which they were established, was to die likewise.

Fourthly, Why *Melchisedeck* brought forth Bread and Wine? The Papists, that they may have something to build the idolatry of their masse upon, make *Melchisedeck*

to *Sacrifice bread and wine*, as a Type of the Eucharist. I will not fall into so tedious a controversie, as no way tending to edification, and infinite litigations there have been between the parts already about it. In one word; We grant that the Ancients doe frequently make it a *Type of the Eucharist*, but onely by way of *allusion*, not of *literal prediction*, or *strict prefiguration*; as that, out of Egypt have I called my Sonne, and in *Rama* was there a voice heard, which were literally and historically true in another sense, are yet by way of allusion applied by the Evangelist unto the History of Christ, *Mat. 2. 15, 18*. But we may note; first, it is not *Sacrificavit*, but *Pro-tulit*, he brought it forth, he did not offer it up. Secondly, he brought it forth to *Abraham as a Prince*, to entertaine him after his Conquest, as *Josephus*, and from him *Cajetan* understand it, not as a Priest to God. Thirdly, he, if He did offer, he offered Bread and Wine truly, these men, onely the lying shapes thereof, and not Bread and Wine it selfe, which they say are transubstantated into another thing. Fourthly, the Priesthood of *Melchisedeck* as Type, and of Christ as the substance, was *ἀναγκαῖον*, a Priesthood which could not passe unto any other either as Successor or Vicar, to one or the other, and it was only by Divine and immediate Uction; but the Papists make themselves Priests by humane and ecclesiastical ordination, to offer that which they say *Melchisedeck* offered; and by that meanes most insolently make themselves either Successors, or Vicars, or Sharers and copartners and workers together with him and his Antitpe, Christ Jesus, in the offices of such a Priesthood as was totally uncommunicable, and intransient, *Heb. 7. 24*. and so most sacrilegiously rob him of that honour which he hath assumed to himselfe as his peculiar Office.

Fifthly, what kinde of blessing it was wherewith *Melchisedeck* blessed *Abraham*? To this I answer, that there is a *twofold Benediction*. The one *Charitativa*, out

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*Gloss. Philoog.  
Sacra. pag. 423.*

*Loco supra cita-  
to.*



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Quod debebat  
Abraham Deo,  
soluit in manum  
Melchisedec.  
Decimarum er-  
go solutio, se-  
minorem profes-  
sus est, Calv. in  
Heb. 7. 5, 8, 9.

Διὰ τὸ μὴ  
μνησθῆναι  
τοῦ γένους  
αὐτοῦ.  
Chrysost.

Sixthly, in what manner he received Tithes? I answer with *Calvin*, that he had *ius decimarum*, and received them as testifications of homage, duty and obedience from *Abraham*; for the Apostle useth it as an argument to prove his greatnesse above *Abraham*, which could be no argument in the case of pure gift; Since gifts, *quatenus* gifts, though they prove not a general inferioritie in him that receives them, yet they prove that in that case there is something which may be imputed, and which deserves acknowledgement. But in this particular all the acknowledgements are from *Abraham* to *Melchisedeck*. Besides, nothing was here by *Abraham* or *Melchisedeck* done after an arbitrary manner, but *Extraordinario Spiritus afflatu*, & *ex officio*, on both sides, as learned *Cameron* hath observed.

Lastly, in what sense he was *ἀρχὴ*, and *ἀντὶς*, &c. without Father, Mother, or Genealogie? I answer with *Chrysostome*, that it is not meant literally and strictly; but onely the Scripture takes notice of him as an extraordinary man, without signifying his line, beginning, end, or race, (as *Tiberius* said of *Rufus*, that he was  *homo ex se natus*) that so he might be the fitter to typifie Christs Person and excellencie in whom those things were really true, which are onely *quoad nos*, spoken of the Type, of whose beginning, end, or Parentage, wee neither

neither have, nor can have any knowledge. These things thus premised, it will be easie for you to preoccupate those observations which grow betweene the Type and the Antitype, which therefore I will but cursorily propose.

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Note, first, that Christs Priesthood is such as did induce a Kingdome with it, for *Melchisedeck* was King of *Salem*, and Priest of the most high God. ] This Saint Hierom, and from him *Ambrose* reports to have beene meant by the order of *Melchisedeck*, namely, *Regula Sacerdotium*, that Christ was to be a *Royal Priest*. By way of merit purchasing a Kingdome of his Father, and by way of conquest recovering it to himselfe out of the hands of his enemies. This mystery was obscurely intimated in the marriages allowed between the Regal and Sacerdotal Tribes of *Juda* and *Levi*, which confusion was in the other Tribes interdicted, as I have before observed.

See pag. 383.

Note, secondly, that Christ by offering up himselfe a Sacrifice unto God, is become unto his people a *King of Righteousnesse*, or the Lord our righteousnesse: in which sense he is called *The Prince of life*, *Act. 3. 15.* that is, he hath all Power given him as a Prince, to quicken, and to Justifie whom he will, *John 5. 20, 21.* And this comes from his Sacrifice and perfect obedience to us imputed, and by us with faith applied and apprehended. For having fulfilled the righteousnesse of the Law, and Justified himselfe by rising from the Dead, he became (being thus made perfect) the Author of righteousnesse and salvation to us, *Heb. 5. 9* We had in us a whole kingdome of sin, and therefore requisite there was in him that should Justifie us a kingdome of Grace, and righteousnesse: That as sinne reigned unto death, even so might grace through righteousnesse reigne unto eternal life by *Jesus Christ* our Lord, *Rom. 5. 21.* and therefore we are said to be Justified by the righteousnesse of God, *Rom. 3. 21, 22.* that is, such a righteousnesse as is ours by gift and grace, not by nature,

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nature, *Rom. 10. 3.* and such a righteousness as God himselfe did performe, though in the humane nature, in our behalfe, *Act. 20. 28. Phil. 2. 6, 7, 8.*

And this is the ground of all our comfort, the best direction in all our miseries and extremities whither to flee. A King is the greatest officer amongst men, and his honour and state is for the supply, defence, and honour of his people. He is *Custos tabularum*, the Father and the Keeper of the Lawes. If I want any of that Justice and Equity, of which his sacred Bosome is the publick treasury, I may freely beg it of him, because he is an Officer to dispence righteousness unto his Subjects; so also is Christ unto his Church. I finde my selfe in a miserable condition, condemned by the conscience of sinne, by the testimony of the Word, by the accusations of Satan, full of discomforts; God is a God of Justice, and all fire, my selfe a creature of sinne, and all rubble; Satan the accuser of the brethren, who labours to blow up the wrath of God against me. In this case what shall I doe? Surely, *God hath set his King on Sion*; and he is a King that hath life and righteousness to give to me; that hath grace enoughto quench all sin, and the envenomed darts of Satan; in whom there is erected a court of Peace and Mercy, whereunto to appeale from the severity of God, from the importunity of the Devil, and from the accusations and testimonies of our owne hearts. And indeed, he had need be a King of righteousness that shall Justifie men, for our Justification is in the remission of our sins; and to pardon sinnes, and dispense with Lawes, is a regal dignity; and God taketh it as his owne high and peculiar prerogative, *I, even I am he who blottest out thine iniquity for mine owne sake, and will not remember thy sinnes, Esay 43. 25.* No man, or Angel, or created power; no merit, no obedience, no rivers of oyle, nor mountaines of cattel, no prayers, teares, or torme ne can wipe out the stains, or remove the gailt of any sinne.



sinne, I only, even I and none can else doe it. None but a Divine and Royall Power can subdue sinne; *Mic. 7. 18.*

And this is a ground of a second comfort, that being a King of Righteousnesse he is rich in it, and hath treasures to bestow, that we have a Kingdome, a treasure, and abundance of sinne; so we have a King that hath alwayes a residue of spirit and grace, that hath a most redundant righteousness from faith to faith; *Rom. 1. 17.* A mans faith can never overgrow the righteousness of our King. If we had all the faith that ever was in the world put into one man, all that could not overlap the righteousness of Christ, nor be too bigge for it. As if a man had a thousand eyes, and they should one after another looke on the Sunne, yet still the light would be revealed from eye to eye; or as if a man should goe up by ten thousand steps to the top of the highest mountain, yet he could never overlook all the earth, or fix his eye beyond all visible objects, but should still have more earth and heaven discovered unto him from step to step: so there is an impossibility in the righteousness and mercy of God, which cannot be exhausted by any sinnes, or overlooked, and comprehended by any faith of men. As God doth more and more reveal himselfe, and the righteousness of Christ unto the soule; so man maketh further progresses from faith to faith. And therefore we should learne everlasting thankfulness unto this our King, that is pleased to be unto us *Melchisedech*, a Priest to satisfie his fathers justice, and a Prince to bestow his owne.

Note, thirdly, *Melchisedech* was King of *Salem*, that is, of Peace. Here are two things to be noted; the Place, a City of the Canaanites; and the signification thereof, which is Peace. First then, we must observe, that Christ is a King of Canaanites, of Gentiles, of those that lived in abominable lusts. Such were some of you, but you are washed,

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washed, but you are sanctified, but you are justified in the name of the Lord Jesus, 1 Corin. 6. 11. Be a man never so sinfull or uncleane, he hath not enough to pose or nonplus the mercy and righteousnesse of Christ; he can bring reconciliation and peace amongst Iehusites themselves. Though our Father were an Amorite, our mother an Hittite, though we were Gentiles, estranged from God in our thoughts, lives, hopes, ends; though we had justified Sodom and Samaria by our abominations, yet he can make us night by his blood, he can make our crimson finnes as white as snow, he can for all that establish an everlasting covenant unto us. Ephes. 2. 11-14. **EXPOSITIO. B. E. 16. 60-63.** I was a blasphemer, a persecutor, very injurious to the Spirit of Grace in his Saints; I wanted, I worried, I baled into prison, I breathed out threatenings, I was mad, and made haycke of the Church; I was within one step of the unpardonable sinne, nothing but ignorance betwene that and my soules Annihilacion for this cause I obtained mercy; that is all first. **VER. 5.** CHRIST might shew forth all long sufferings for a patterne to them who should hereafter believe on him to life everlasting, saith Saint Paul, 1 Tim. 1. 13. and 2. 10. and 2. 10. **Let us make Saint Pauls use of it.** First, To love and to believe in Christ; to accept of a most faithfull and worthy saying, that Christ came to save sinners; indefinitely, without restriction, without limitation; and me, though the chiefest of all others. Though I had more finnes than earth or hell can lay upon me, yet if I feele them as heaveie weights, and if I am willing to forsake them all, let me not dishonour the power and unsearchable riches of Christs blood, even for such a sinner there is mercy. Secondly, To breake forth into Saint Pauls acknowledgement, Now unto the King eternall, immortall, invisable, and onely wise God, to him that is a King of righteousness, and therefore hath abundance for me; that is eternall, and yet was borne in time for me; immortall, yet died.

died for me; invisible, yet was manifested in the flesh for me, the onely wise God, and who made use of that wisdom, to reconcile himselfe to me, and by the foolishnesse of preaching doth save the world; *Be honour and glory for ever and ever, Amen.*

Secondly, from the signification of the word, we may note, *where Christ is a King of righteousness, he is a King of Peace too.* So the Prophet calleth him; *The Prince of Peace, Esai. 6. 9.* a Creator and dispencer of Peace. It is his *owne*, by propriety and purchase, and he leaves it unto us. *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, John 14. 27.* The world is either fallow or unpeacable, either it deceives, or it is deficient; but peace is mine, and I can give it. Therefore as the Prophet *Jeremie* calleth him by the name of *Righteousnesse, Jerem. 33. 16.* So the Prophet *Micah* calleth him by the name of *Peace, The man shall be the peace, when the Assyrians shall come into our Land, Micah. 5. 5.* To which *Saint Paul* alluding, calleth him *righteousness, our peace, Ephes. 2. 14.* By him we have peace with God, being reconciled, and *rest in christ* againe, being justified by faith, *we have peace with God, through our Lord Jesus Christ, Roman. 5. 1.* so that the heart can challenge all the world to lay any thing to its charge. By him we have peace with our owne consciences, for being sprinkled with his blood, they are cleansed from dead workes, and so we have the witness in our selves, as the Apostle speaketh, *Hebr. 9. 14. 1 John 5. 10. Rom. 8. 16.* By him we have peace with men. No more malice, envie, or hatred of one another, after once the kindnesse and love of God our Saviour towards man appeared, *Titus 3. 3, 4.* All partition walls are broken downe, and they which were two before, are both made one in him; *Ephes. 2. 14.* and then there is towards the brethren a love of communion, towards the weake a love of pittie, towards the poore a love of bounty, either *οἰκονομία* or *οὐδυνία*, *2 Pet. 1. 7.* either



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Esa. 32. 17.

Rom. 4. 5. 9

brotherly love, or generall love, towards those without mercy, charity, compassion, forgivenesse, towards all good workers. By him we have peace with the creatures, we use them with comfort, with liberty, with delight, with piety, with charity, with mercy, as glasses in the which we see, and as steps by the which we draw nearer to God. No rust in our gold or silver, no moth, nor pride in our garment, no lewdnesse in our liberty, no hand against the wall, no flying Roll against the stone or beame of the house, no gravel in our tread, no gall in our drink, no soare on our table, no sores in our bed, no destruction in our prosperity, in all estates we can rejoyce, we can doe and suffer althrough Christ that strengtheneth us. We are under the custody of peace, it keeps our hearts and minds from feares of enemies, and maketh us serve the Lord with confidence, boldnesse and security.

The markes of righteousness are in peace, and the effect of righteousness is goodnesse and assurance for ever.

Note fourthly, from both these, that is, from a peace grounded in righteousness, needes must Blessednesse result, for it is the Blessednesse of a creature to be reunited, and one with his Maker, to have all controversie ended, all distances swallowed up, all partitions taken downe, and therefore the Apostle useth Righteousnesse and Blessednesse as termes promiscuous. All men seeke for blessednesse, it is the summe and collection of all desires, a man loveth nothing but in order and subordination unto that. And by nature we are all children of wrath, and held under by the curse, so many sinnes have we committed, so many deaths and curses have we heaped upon our Soules, so many walls of separation have we set up betwene us and God, who is the fountaine of Blessednesse. Till all they be covered, removed, forgiven and forgotten, the creature cannot be blessed. But as they whose iniquities are forgiven, and whose finnes are covered, Rom. 4. 7. All the benedictions which we have from the most High God

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come

come unto us from the intercession and mediation of Christ. His Sacrifice and Prayers give us interest in the All sufficiency of him that is above all, and so are a security unto us against all adverse power or feare, for what or whom need that man feare, that is one with the most high God? *If God be for us, who can be against us? Rom. 8.31.* When God bleffeth, his blessing is ever with effect and successe, it cannot be reveried, it cannot be disappointed: *Hash he said, and shall he not doe it? Or hash he spoken, and shall he not make it good? Behold, saith Balaam, I have received commandement to bleffe, and he hash blessed, and cannot reverse it, Numb. 23.19.20.*

Note fifthly, from *Melchisedecks* meeting *Abraham* returning from the slaughter of the Kings, we may observe the great forwardnesse that is in Christ to meet and to bleffe his people, when they have been in his service. *Thou meetest him th: rejoicest and workest righteousness, Esay 64.5. I said I will confesse my sinnes, and thou forgavest the iniquity of my sinne, Psalm. 32.5.* No sooner did *David* resolve in his heart to returne to God, but presently the Lord prevented him with his mercy, and anticipated his servants confession with pardon and forgiveness; *Thou preventest him with the blessings of goodness, Psal. 21.3.* As the father of the Prodigall, when he was yet a great way off, farre from that perfection which might in strictnesse be required, yet because he had set his face homeward, and was now resolved to sue for pardon and readmittance; when he saw him, he had compassion, and *ranne* (the fathers mercy was swifter then the sonnes repentance) and fell on his neck and kissed him, *Luke 15.20.* We doe not finde the Lord so hasty in his punishments, He is *slow to anger, and doth not stirre up all his wrath together.* He is patient and long suffering, not willing that any should perish, but that all should come to repentance; he comes, and he comes againe, and the third yeare he forbears, before he cuts

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downe a barren tree: But when he comes with a blessing, he doth not delay, but prevents his people with goodnesse and mercy. O how forward ought we to be to serve him, who is so ready to meete us in his way, and to blesse us?

Note sixtly, from the refection and preparations which *Melchisedeck* made for *Abraham* and for his men, we may observe, That *Christ as King and Priest is a comforter and refresher of his people in all their spirituall wearinesse, and after all their services.* This was the end of his *Unction*, to heale, and to comfort his people. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poore, he hath sent me to heale the broken-hearted, to preach deliverance to the captives, and a recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable yeare of the Lord, *Luke. 4. 18, 19.* To provide a feast of fattened things, of Wines on the lees, of fat things full of marrow, of Wines on the lees well refined, *Esaï. 25. 6.* To milke out unto his people consolations and abundance of Glory, *Esaï. 66. 11.* To speake words in season to those that are weary, and to make broken and dry bones to rejoyce and to flourish like an herb, *Esaï. 50. 4. Psalm. 91. 8. Esaï 66. 14.*

And this is a strong argument to hold up the patience, faith, and hope of men in his service, and in all spirituall assaults; we have a *Melchisedeck* which after our combate is ended, and our victory obtained, will give us refreshments at the last; and will meete us with his mercies: If we faint not, but waite a while, we shall see the salvation of the Lord, that in the end he is very pittifull and of tender mercy, *Exod. 14. 13. Jam. 5. 11.* He is neere at hand, his comming draweth nigh: He is neere that justifieth me, who will contend with me? Let us stand together: Who is mine adversary? Let him come neere to me. The readinesse of the Lord to helpe is a ground of challenge



challenge and defiance to enemies, *Phil. 4. 5. James. 5. 8. Esay. 50. 8, 9.* Job went forth mourning, and had a great warre to fight; but the Lord blessed his later end more than his beginning, and after his battell was ended, met him like *Melchisedeck* with redoubled mercies. *David, Hezekiah, Heman the Ezrahite*, and many of the Saints after their example, have had sore and dismall conflicts, but at length their comforts have beene proportionable to their wrestlings, they never wanted a *Melchisedeck* after their combats to refresh them. *Rejoyce not against me, O mine enemy, when I fall I shall rise; when I sit in darknesse, the Lord shall be a light unto me: I will beare the indignation of the Lord, because I have sinned against him, untill he plead my cause and execute judgement for me; he will bring me forth to the light, and I shall behold his righteousness, Micah. 7. 8, 9.* He hath strength, courage, refection, spirit to put into those that fight his battels; though they be but as *Abraham*, a family of three hundred men, against four Kings, yet he can cut *Rahab*, and wound the Dragon, and make a way in the Sea for the ransomed to passe over, and cause his Redeemed to returne with singing, and with joy and gladnesse upon their heads. *I, even I am he that comforteth you, who art thou that shouldest be afraid of a man that shall die, and of the sonne of man that shall be as grasse? Esay 51. 12.*

Note seventhly, from *Melchisedeck* receiving of Tithes from *Abraham* (which the Apostle taketh severall notice of four or five times together in one Chapter, *Hebr. 7. 2, 4, 6, 8, 9.* We may observe, That *Christ* is a receiver of homage and tribute from his people; There was never any type of *Christ*, as a Priest, but he received tithes; and that not in the right of any thing in himselfe, but meerly in the vertue of his typicall office, so that originally they did manifestly pertaine to that principall Priest, whom these represented, whose personall \* Priesthood is stand-

\* *Dicti Aposto-  
lus, Ad tempus  
decimas Levi-  
te solutus fuisse,  
quia non semper  
viveret; Mel-  
chis, vero quia  
immortalis sit,  
retinere usque in  
finem quod a  
Deo semel illi  
datum est. Calv.  
in Heb. 7. 8.*

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ding, unalterable, and eternall, and therefore the *rights* thereunto belonging are such too.

If it be objected, why then did not Christ in his life receive Tithes? I answer, first, because though he were the substance, yet the standing typicall Priesthood was not abolished till after his ministry on earth was finished, for his Priesthood was not consummate till his sitting at the right hand of God: Secondly, because he tooke upon him a voluntary poverty for especiall reasons belonging to the state of his humiliation, and to the dispensation of mans Redemption, 2 *Corinth.* 8.9. You will say, now Christs Priesthood is consummate, and he himselfe is in Heaven, whither no Tithes can be sent; therefore none are due, because he hath no typicall Priests in earth to represent him. I answer, though he be in Heaven in his Body, yet he is on earth in his Ministry, and in the dispensation of the vertue of his Sacrifice; and the Ministers of the Gospell are *in his stead*, 2 *Cor.* 5.20 and ought to be received *as Christ himselfe*, *Gal.* 4.14. so then men are not by this excused from rendering Gods dues unto him; first, because there is in respect of him, whose Sacrifice we commemorate and shew forth to the people, due a *Testification of homage and love*. Secondly, because in respect of us there is due a *Reward of our labour*, for the labourer is worthy of his hire. To say all together in one view, in as much as all the Types of Christ, as Priests, have received Tithes as due, and in as much as that right was not grounded upon any thing in or from themselves, but upon their *Typicall Office*, and so did originally pertaine to the *Principall Priest*, whom they typified; and in as much as his Person and Office is *Eternall*, and therefore such are all the *munera*, and dues thereof; and in as much as he hath no where dispensed with, or denied, or refused, or revoked this right which from him as the Principall all his types ever enjoyed: and lastly, in as much as he hath left to the Ministers of his

his Word, the dispensation of his Sacrifice, and made them his Ambassadors, and in his stead, to the Church, to set forth him crucified in his Ordinances: for my part I doe not see why unto them in the name and right of their Master, those rights should not be due, which were manifestly in his Types, and of which himselfe hath no where in his Word declared any revocation.

But not to enter upon any disputes or unwelcome controversies, thus much by the way I cannot but observe, that these who labour in the Word and Doctrine, and therein are Ambassadors for Christ, and stand in his stead to reveale the mysteries, and dispense the treasures of his blood in the Church, ought to have by way of homage to Christ, and by way of recompence and retribution to themselves a liberall maintenance, befitting the honour and dignity of that Person whom they represent, and of that service wherein they minister. The Apostle saith that they are worthy of double honour, both honour of reverence, and honour of maintenance: and doubtlesse the very Heavhen shall rise up in judgment against many who professe the Truth, in both these respects: for the heathen themselves did shew so much honour to their devillish priests, that I remember one of the Roman Consuls seeing a Priest and some vestall virgins going on foot, and he riding on his Chariot, descended, and would not goe into it againe, till those diabolicall Votaries were first placed. Nay, their very Kings and Emperors in Greece, Egypt, Rome, &c. thought it one of their greatest honours to bee withall the Priests for the people. Amongst the Christians when the Synode of Nice was assembled by Constantines command, and some accusations, or (as the Historian calleth them) calumniationes were presented to the Emperour against some Bishops and Ministers, hee looked not on the particulars, but sealed them up with his owne signet, and having first reconciled the parties, commanded the libels to bee burnt, adding

1 Tim. 5. 17,  
18. Lam. 4. 16.  
Phil. 2. 29.  
1 Cor. 1. 14,  
Hos. 4. 4: Liv.  
Alex. ab Alex.  
lib. 2. cap. 8.

Clem. Alex. Stro.  
1. 7. Diador. Si.  
cul. lib. 2.

Theodor. Hist.  
1. 1. c. 11. Socra.  
lib. 1. cap. 8.



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*Vita Episcoporum sibi, fama alia necessaria.*  
Aug.

adding withall, that if he should himselfe see a Bishop in adultery, he would cover his nakednesse, with his owne royall robe; because, saith he, the sinnes of such men ought not to be divulged, least their examples doe as much hurt to the soules of others, as their fact to their owne: for as a good life is necessary for themselves, so is their good fame necessary for others. The meaning of that noble Prince was, not that such mens sinnes should goe unexamined or exempted from punishment, but to shew both in how high honour they who are worthy in that function ought to be had for their workes sake, 1 *Thess.* 5. 12. 13. and how wary men should be in giving liberty to their tongues of distemper'd passions to censure, misreport, or scandalize the persons and parts of such men, against whom *Timothy* was not to receive an accusation without two or three witnesses, 1 *Tim.* 5. 19. And to give notice of those ill consequences which would ensue upon the publique observation of the sinnes of those men, who in their doctrine preach the Truth, and build up the Church. For doublesse of other men who preach lies in hypocrisie, there cannot too much of their secret villanies, and personall uncleannesse be detected, that so the lewdnesse of their lives may stop the progresse and growth of their evil doctrine.

But to returne to the point that I am upon, *liberall maintenance is due* to those that labour in the Word and Doctrine, out of Justice, and not out of mercy, for their workes sake. I will not presse the examples of heathen themselves in this duty, for the shame of Christians. We finde that the Priests of Egypt had portions out of the kings owne treasures, and that their lands were still reserved unto them, *Gen.* 47. 22. And we finde besides these lands, that they had the third part of all yearly tributes and levies, as *Diodorus Siculus* tells us. But we will first looke upon the example of Gods owne Priests and Levites, under the Law. Secondly, upon the precepts

*Plin.* l. 1. c. 14.  
*Alex. ab Alex.*  
l. 3. c. 22.

*Diod. Sicul.* l. 1.

cepts and commands of the Gospell. God is not lesse mindefull of Ministers under the Gospell, than of those under the Law. Now then, if you will believe that a liberall maintenance is now by God allotted unto us, looke what he did allot to them. First, looke upon the *proportion of their persons*, and then upon the *proportion of their maintenance*. For their persons, it would not be hard to prove that the Tribe of *Levi*, though the thirteenth part of the people in regard of their civill division, were not yet the fortieth part of the people. Looke into the numbring of them, and compare, *Numb. 1.46.* with *Numb. 3.39.* The other Tribes were numbred from twenty yeares old and upward, all that were able to beare armes, which was to the age of fifty yeares, as *Iosephus* reports; for at that age they were supposed to be unserviceable for warre; and yet thus their number amounted to six hundred and three thousand five hundred and fifty men able to goe to warre. The Levites on the other side were numbred from one moneth old and upward, and yet the whole summe amounted but to twenty two thousand. Now conjecture the number of those in the other Tribes who were under twenty yeares of age, and who were too old for warlike service to be but halfe as many as the rest, yet the whole number of the Tribes reckoned from their infancy upward will amount at the least to nine hundred two thousand men. Of which number, the number of the Levites is just the one and fortieth part. After we finde that they increased to a mighty number more, *1 Chron. 33.3.* but the whole people increased accordingly, for the Tribe of Judah which was before but seventy foure thousand was then five hundred thousand, and in *Iehoshaphat*'s time eleven hundred thousand at least, *2 Samuel 24. 2 Chron. 7.* well then, the Levites were but the fortieth part of the people (not so much) so that that Tribe was but almost a quarter as numerous as the rest. Now looke

*Vid. Seldens  
Review of his  
History, cap. 2.*

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looke in the next place to the *Proportion of their maintenance*. One would thinke that the fortieth part of the people could require but the fortieth part of the maintenance in proportion. But first, they had the *Tenth of all the increase of seed, and fruit, and great and small cattell*, *Leuis. 27. 30*. Secondly, they had *forty eight Cities* with suburbs for gardens and for cattell, *Numb. 35. 2*. Which Cities were next to the best, and in many Tribes the best of all; in *Juda, Hebron*, in *Benjamin, Gibeah*, both royall Cities. So that those Cities with about a mile suburbs to every one of them can come to little lesse than the wealth of one Tribe alone, in that little Countrey, which from *Don* to *Beerseba* was but about a hundred and sixty miles long. Thirdly, they had all the *first fruits* of cleane and uncleane beasts, *Numb. 18. 13*. Of the fruits of the earth, and the fleece of the sheepe, *Dent. 18. 4. Nehem. 10. 35*. of men to be redeemed, *Numb. 18. 15*. Fourthly, the meate *Offerings*, the sinne offerings, the trespass offerings, the heave offerings, and the wave offerings, were all theirs. *Numb. 18. 9. 10. 11*. Fifthly, they had all *vowes, and voluntary oblations*, and consecrations, and every hallowed thing, *Numbers 18. 8. 9*. Sixtly, excepting the *Holocaust* they had either the shoulder, or the breast, or the skinne, or *something of every sacrifice* which was offered, *Numb. 18. 18. Leuit. 7. Dent. 18. 3*. Seventhly, the males were to appeare three times a yeare before the Lord, and they were not to come *empty handed*, *Exod. 23. 15. 17*. Lastly, unto them did belong many *recompences of injury*, which was the restitution of the principall, and a fifth part, *Numb. 5. 7. 8*. Now put the Tithes, the Cities and these other constant revenues together, and the Priests and Levites, who were but about a quarter as many as one Tribe, and yet about three times the Revenues of one Tribe.

But to leave this argument. Let us consider what the Apostle saith; *Let him that is taught in the word communicate*



meate to him that teacheth, *וְעַל־מִנְיָן אֵינֶנּוּ*, in all his goods; as Beza well expounds it, Galat. 6.6. The Elders that labour in the word and Doctrine are worthy of double honour, for the Scripture saith, Thou shalt not muzzle the Ox that treadeth out the Corn; and the Labourer is worthy of his reward, 1 Tim. 5.17, 18. Who goeth a warfare at any time of his owne charges? who planteth a Vineyard and eateth not of the fruit thereof, Or who feedeth a flocke, and eateth not of the milke of the flocke? Say I these things as a man (that is, am I partiall)? doe I speake meereely out of affection, and humane favour to mine owne cause, or calling? or saith not the Law the same also? For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn: Dost God take care for Oxen? or saith he it altogether for our sakes? That is, doth God provide Lawes for rewarding and encouraging the laboure of beate beasts, and doth he leave the maintenance and honour of his owne immediate Officers to the arbitrary and pinching allowances of covetous and cruell men? For our sakes (no doubt) this is written, That he that ploweth should plow in hope, and that he that sareth in hope should be partaker of his hope. That is, that the encouragement of the Ministers in their service might depend upon such a hope as is grounded on Gods Law and provision, and that they might not be left to the wills and allowances of those men against whose sinnes they were sent. And this the Apostle prooveth by an argument drawne from a most unanswerable equity. If we have sowed unto you spiritual things, is it a great thing if we shall reape your carnall things? If you doe rightly judge of those heavenly treasures which we bring in abundance unto you, impossible it is that you should judge our paines and service towards your immortall and precious soules sufficiently rewarded with a narrow and hungry proportion of earthly and perishable things. Doe ye not know that they which minister about holy things,

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things, live of the things of the Temple? And they which waite at the Altar are partakers with the Altar (to note that they receive their maintenance from the hand of God himselfe, whose onely the things of the Altar are, and not from men:) Even so hath the Lord ordained, that they which preach the Gospell should live by the Gospell, 1 Cor. 9. 7. 13. And what is it To live? First, They must live as men, they must have for necessity and for delight. Secondly, they must live as believers. He that provideth not for his owne is worse than an Infidell, 1 Tim. 5. 8. They must therefore have by the Gospell sufficient to lay up for those, whom the Law of common humanity, much more of faith, commands them to provide for. Thirdly, they must live as Ministers. They must have wherewith to maintaine the Duties of their calling, a good example of Piety, and Charity, and Hospitality, that they may confirme by practice, what in Doctrine they teach, 1 Timot. 3. 2. And the instruments of their calling, which in a profession of so vast and unlimited a compasse of learning, (for there is no part of learning in the whole circle thereof which is not helpfull and may not contribute to the understanding of Holy Scriptures, and to some part or other of a Divines employment,) cannot but be very chargeable. And alas, how many men preach the Gospell, and yet can scarce finde the first and meanest of all these supplies? This is the great ingratitude of the world, and withall the Malice and policy of Satan, by the poverty and contempt of the Ministers, to bring the Gospell it selfe into contempt, and to deterre able men from adventuring on so unrewarded a calling, as Calvin justly complaines. All that can with colour or countenance be pretended by those who are guilty of this neglect is Poverty and disability to maintaine the Gospell. And it were well if there were not places to be found wherein Dogs and Horses, Hawkes and Hounds grow fat with Gods portion, and the mercenary Preacher,

cher, when he growes leane with want, is accused of too much study. But suppose that poverty be truly alleaged: Doe we thinke poverty a just pretext for the neglect of a morall duty? may a man spend the Lords day on his shop-board, because he is poore and wants meanes? And if I may not rob God of his *time* upon pretence of poverty, neither then is the same any argument to rob him of his portion. Be not deceived, *God is not mocked, namely, with pretence of poverty and necessity*, as Calvin expounds that place, *Gal. 6. 7* Saint Paul beares witness unto some men, that they did good *beyond their power*, that they were richly liberall though they were deeply poore, *2 Cor. 8. 2, 3*. And yet those were but contributions out of mercy, whereas double honour is due to the Ministers of the Gospell by a Law of Justice. It is a wrong and foolish Apologie to pretend the punishment for the continuance of the fault. The poverty of many men is doubtlesse a just recompence for their neglect of the honour of the Gospell. (For God hath ever severely punished the contempt and dishonour done to his messengers, *2 Chron. 16. 10, 12. 2 Chron. 24. 21—25. 2 Chron. 24. 20. 2 Chron. 36. 16, 17.*) Whereas on the other side, doe thou deale faithfully with God, fulfill to thy power his appointment and decree, that they which preach the Gospell may live by the Gospell, and then hearken unto God, *Honour the Lord with thy substance and the first fruits of all thine increase; so shall thy barnes be filled with plenty, and thy presses burst out with new wine, Prov. 3. 9, 10.* Consider now from this day and upward, from the day that the foundation of the Lords Temple was laid consider it. Is the seed yet in the barne? From this day I will blese you, *Hag. 2. 18, 19.* Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring yee all the Tishes into the storehouse, that there may be meat in mine house, and prove me herewith saith the Lord of Hosts, (if you will not doe it out of duty; yet doe it out of experi-

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*His est astus S. a. sane al mentis f. audere pios Ministros ut Ecclesia talibus destituatur &c. Calvin in Gal. 6. 6. Satan hoc ore tentat Doctores privare Ecclesiam, dum inopia & fameliciu plurimos absteret ne id oneri suscipiant. Adem in 1 Tim. 5. 17. ul. Muscul in Gal. 6. 6. & in 1 Tim. 3. 2. Bish Jewels Sermons on Hag. 1, 2, 3. 4. pag. 181. 182. on Psal. 69. 9. pag. 191. 194. Perkins in his Sermon of the Dainties and Dignities of the Ministry. Hooker Ecc. policy lib. 5. Num. 79. Hilderboam on Iob 4. pag 300. 301. 319 323. Bolton in his epistle dedication to his discourse of true happiness. Greg. Tholos. de Repub. lib. 13. c. 17.*



## VERSE 4.

Greg. Naz.  
Serm. 36. de  
Vitis.

Heb. 7. 3.  
Eph. 2. 6.  
Revel. 14. 6.  
1 Pet. 1. 19.

experiment) *If I will not open you the windows of Heaven, and poure you out a blessing, that there shall not be room enough to receive it, Mal. 3. 9. 12.* There was never any man lost by paying God his dues, there was never any man thrived by grudging, or pitting the Almighty. I will conclude this point with the Apostle. *It is his Doctrine*; faithfull Ministers are worthy of double honour. And it is his *Exhortation*; Render to all their Dues, Tribute to whom Tribute, Custome to whom Custome, Feare to whom Feare, Honour to whom Honour, Rom. 13. 2.

Note lastly, *The Priesthood of Christ is an everlasting Priesthood.* He also was without Father, and without mother, without beginning of dayes, or end of life. As man without a Father, as God without a Mother; *The same yesterday and to day, and for ever.* His name was *Everlasting Father*, His Gospel an *Everlasting Gospel*. He was a *Lambe slaine* from the beginning of the world. The vertue of his blood goes *backward* as high as *Adams*, He was fore-ordin'd before the foundation of the world; *1 Tim. 1. 9.* The redemption of those that transgressed under the *first Testament*, the remission of *sinnes* that were *past*, were procured by this Sacrifice; *Heb. 9. 15. Rom. 3. 25.* It goeth *downward* to the end of the world; he shall reigne till all be put under his feet, and he shall raise up all by the power and vertue of his victory over death, *John 5. 26. 29.* And lastly, it goeth *forward*, to all immortality; for though the *Acts* and administration of his Priesthood shall cease when he shall have delivered the Kingdome to his Father, and have brought the whole Church into Gods presence; yet the *vertue* and fruits of those Acts shall be absolutely eternall; for so long as the Saints shall be in heaven, so long they shall enjoy the benefit of that Sacrifice, which did purchase not a lease, or expiring term, but *everlasting life*, an *everlasting glory*, an inheritance incorruptible, and that fadeth not away, reserved in the heaven for them.

VERSE

is words are in Latin of the Prophet to those at  
the right hand the Lord Jesus is some make it  
The Lord at thy right hand, shall strike through Kings  
in the day of his wrath.

VERSE 5.

The Lord at thy right hand, shall strike through Kings  
in the day of his wrath.

VERSE 6.

He shall judge amongst the Heathen, He shall fill  
the places with dead Bodies: He shall wound the  
heads over many Countries.



In the former part of the Psalme we  
have had the description of Christs  
offices of King and Priest, together  
with the effect thereof in gather-  
ing a willing people unto himselfe.  
Now here the Prophet sheweth  
another effect of the powerfull ad-  
ministration of these Offices, con-  
taining his victories over all his Enemies, allegorically ex-  
pressed in an *Hypotyposis*, or lively allusion unto the manner  
of humane victories: wherein first I shall in a few words  
labour to cleare the sense, and then the observations which  
are naturall will the more evidently arise.  
The Lord at thy right hand. To lay aside their expo-  
sition who understand these words of God the Father:

V. 1. 5. 16.

the words are an *Apostrophe* of the Prophet to those at whose right hand the Lord Jesus is. Some make it an *Apostrophe to God the Father*, a triumphall and thankfull prediction of that Power and Judgement which he hath given to this his *Benjamin*, the Sonne at his right hand. Because that thereby the phrase retaineth the same signification and sense which it had in the first verse. As if *David* had said, O God, the Father of all Power and Majestie, worthy art thou of all praise, thanksgiving, and honour, who hath given such Power to thy Sonne, in the behalfe of thy Church, as to smite through Kings, and judge Heathen, and pull downe the chiefe of his enemies, and to subdue all things to himselfe; and these reade it thus, O Lord, he that is at thy right hand shall strike through Kings, &c. Others make it to be an *Apostrophe to the Church*, and so to be a phrase not expressing Christs exaltation, as verse 1. But his care and protection over his Church, his readinesse to assist and defend his owne People against all the injuries and assaults of adverse power. *Salomon* saith, A wise mans heart is at his right hand, but a fooles heart is at his left, *Ecclesiastes* 2. 14. That is, his heart is ready, and prepared to execute any wise counsell, or good resolution; as the Prophet *David* saith, My heart is prepared O God, my heart is prepared, I will sing and give thanks. But a fooles heart when he should doe any thing, like himselfe hands, to lacke of skill, unactive and unprepared when he walketh by the way, his heart faileth him, *Psalm* 138. 1. And this readinesse and present helpe of God to defend and guide his Church, is expressed frequently by his being at the right hand thereof. *Bransford* the Lord is at my right hand; I shall not be moved. *Psalm* 124. 8. He shall stand at the right hand of the poor, & save him. *Psalm* 109. 3. And the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will helpe thee. *Esaie* 31. 11. As if *David* had said, Be not dismayed nor cast downe



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bowpe, O yee Subjects of this King, as if being exalted to Gods right hand, he had given over the care and protection of his people; For he is at the right hand of his Father in Glory and Majesty; so is he at your right hand too; standing to execute judgement on your enemies, and to reveale the power of his Arme towards you in your protection.

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Now the reasons of this phrase and expression, as I conceive, are these two: First, to note that Christs power, providence, and protection, doe not exclude, but onely strengthen, assist, and prosper the ordinary and just endeavours of the Church for themselves. The Lord is not as our left hand to succour us in our idlenesse and negligence, but as our working hand, to give successe to our honest endeavours. The sword of the Lord doth not fight without the sword of Gideon, *Judg. 7. 18.* In the miracles of Christ; when he fed and feasted men, he never created Wine or Bread of nothing, but blessed, and so changed or multiplied that which was by humane industry prepared before. Our Saviour had Fish and Bread of his owne, and yet he would have his Disciples put in their net and catch, and bring of their owne, to note unto us, that Gods power and providence, must not exclude, but encourage mans industry, *John. 21. 9, 10.* He protecteth us in *via nostra*, non in *praecipitiis*; in our wayes, not in our preecipices or presumptions, *Psal. 91. 11.* So long then as the Church is valiant and constant in withstanding the enemies of her peace and prosperity, God is undoubtedly with her to blesse that courage, and to strengthen that right hand; so long as *Moses* held up his hand, God fought for Israel. There was *Joshuas* sword, or *Moses* his hand or prayer, and upon those Gods blessings, *Exod. 17. 12, 13.* And they were all to concur. If the Sword should cease, the Prayer would doe no good; for God will not be tempted: If the Prayer faint, the sword is in vaine, for God will not be

*His power  
excludes not  
human agency*

Vnr. 5, 6.

neglected. As in a curious Clocke, stop any wheele, and you hinder the whole motion. If God promise to be present, *Joshua* must promise to be courageous, *Josh. 1: 5-6-9*.

Secondly, to note unto us the care and militarie wisdoms of Christ our Captaine, to meete with, and prevent our enemies, and to intercept their blowes against us; for we may observe in the Scripture, that *Satan flyeth the right hand of the Church*, laboureth to weaken and assault us, where there is most danger towards him. Let *Satan stand at his right hand*, *Psal. 109.6*. That is, give him over to the rage of Satan, that he may be hurried to execute his will. Thus *Satan stood at the right hand of Josuah the high Priest to resist him*, *Zech. 3.1*. Noting the assiduous and indefatigable endeavours of Satan to resist, disappoint, and overthrow the workes of the worthies in Gods Church. (*I would have come unto you, even I Paul, once and againe, but Satan hindered us*, *1 Thes. 2. 18.*) And to divert the strength of men upon his service. And therefore to rebuke him, and to shew to the Church that our strength is from him, and due unto him; he also stands there to outvie the temptations and impulsions of Satan.

These are the two expositions which are given of these words, *The Lord at thy right hand*. Now though of all places of Scripture there is indeed but one literall sense; yet when two are given, which both tend unto the same generall scope, and are suitable not onely to the analogy of faith, but to the meaning mainly aimed at by the Holy Ghost in the place, and when there is no apparent evidence in the face of the Text, for preferring one before the other: I thinke it is not unfit to embrace both; and so something I shall touch upon both senses.

*Shall strike through, or wound, or make gore bloody, Kings in the day of his wrath.* The word is, *Hash stricken through Kings*. It is a Prophecie of things future, spoken

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is of things to be done. *To strike thorow*, notes a compleat victory and full confusion of the enemy; an incurable wound, that they may stagger, and fall, and rise up no more, and that affliction may not arise a second time, *Nabum* 1.9.1 *Sam*.26.8. The only difficulty is, what is meant by *Kings*; for which we must note that the Kingdom of Christ is spiritual, and his warr spiritual, and therefore his enemies for the most part spiritual. Therefore I take it, we are hereby to understand the most potent enemies of Christ; whether *spiritual*, we wrestle not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places *Ephes*. 6. 12. 2 *Cor*. 10.4. Or *Carnal*, as heathen and wicked men, *Psal*. 2. 8, 9. The fat and the strong enemies of the Church, *Ezek*. 34. 16. Our spiritual enemies in Scripture are called *Kings*. Satan, the Prince of this world, the God of this world, the Prince of the power of the aire. The King of the locusts, &c. Sin and original concupiscence is a King. Let not sin reigne in your mortal bodies. And the *Earthly enemies* of Christ are called *Kings*. The *ten Horus*, that is, *ten Kings* make warr with the Lamb. The *Kings of the earth* stood up, and the rulers were gathered together against the Lord and his Christ; and *Death*, which is the last enemy, is a King. The *King of Terrors*, that reigneth over men. And over all these Kings do the victories of Christ reach. Some by *Kings*, understand the Roman Emperors (who are called *Kings*, 1 *Pet*. 2. 13. 17.) And their overthrow for persecuting the Church. But since all sorts of Christs enemies are called *Kings* in scripture, and all of them do push at his Kingdom in the Church, I see no ground why we may not by *Kings*, understand them all, with their subjects, armies, and associates. As in great victories the Lords and principal men are said to be overcome, when the servants and souldiers are routed and slain.

*In the day of his wrath.* That is, when time hath ri-

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pened

Ioh. 16.11.  
2 *Cor*. 1.4.  
*Eph*. 2.2.  
*Rev*. 9.11.  
*Rev*. 17.12,14.  
*Psal* 2.9.  
*Act*. 16.27.  
1 *Cor*. 2.8.



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pened the insolency and malice of the enemy, when his fury is fully stirred up and provoked, when the full time of his glory is come; That it may appear that they are overcome, not by time, or chance, or humane power, or secular concurrence, but onely by the power of his wrath he will do it. Christ is never destitute of power, but in wisdom he hath ordered the times of his Church, when to have his Church suffer and bear witness to him, and when to triumph in his deliverances. So the meaning of this clause is this, when the day of recompence is come, when the sins and provocations of his enemies are ripe, when the utmost period of his patience is expired, *in opobryala*, in the fixed and unmoveable day which he hath set, be the probabilities never so poor, and preparations never so small, the expectations never so low, the means in humane view never so impossible, yet then by his wrath he will utterly and intirely wound his enemies, both spiritual and temporal, that they shall not rise a second time.

*He shall judge amongst the Nations.* [The word Judgment noteth both Government and Punishment. The Lord shall judge his people, and repent himself for his servances, when he seeth that their power is gone, Deut. 32. 36. There to judge, noteth Government. The Lord himself up to plead and to judge his people, Esai. 3. 13. That Nation whom they serve, will I judge, Gen. 18. 14. There to judge, noteth punishment. Here it is taken for executing condemnation upon the contumacious adversaries of the Gospel of Christ amongst the Gentiles, as in the great victory of Gog and Magog, Ezek. 39. Some by Gentiles, understand all Enemies, both spiritual, and earthly.

*He shall fill the places with dead bodies.* [That notes both the swiftness of the victory, and the greatness of the victory. That it shall be so general and so speedy, that the enemy shall have either none left, or they that are

Glossus in Isai.  
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are left shall not be able, nor have leasure to bury their dead bodies, *Ezek. 39. 11.*

*He shall wound the head over divers Countries.]* That is, either the principal of his enemies every where; or Satan who is the God of the World, that ruleth as Head over the children of disobedience in all places. Or Antichrist the Head of nations, the chief of Gods enemies, *Rev. 13. 7, 8. 14. 8. 17. 15. 18.*

*The Lord at thy right hand.]* According to the two-fold Apostrophe before mentioned, here are two observations which I will but touch. First, That God the Father is worthy to have all the power, Majesty, and judgement which he hath given to his Son our Mediator, for our protection, salvation and defence, most thankfully and triumphantly acknowledged to him. We find our Saviour himself praising God in this behalf, that he had delivered all things into his hand, even power to make Babes believe on him, *Matth. 11. 25. 27.* And this *S. Paul* is frequent in, namely in praising and glorifying God for Christ. O wretched man that I am, who shall deliver me, &c. *I thank God through Jesus Christ our Lord, Rom. 7. 25. 1 Tim. 1. 16, 17.* All the promises of God are in him yes, and in him Amen, *to the Glory of God by us, 2 Cor. 1. 19, 20.* He gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father, *to whom be glory for ever and ever, adum. Gal. 1. 4, 5.* Every tongue must confess that Jesus Christ is Lord, *to the glory of God the Father, Phil. 2. 11.*

And reason there is that it should thus be acknowledged to the Father, because he hath all his Kingdom and power in the Church from the Father. *All power is given unto me. He hath given him a name above every name:* and this the Son hath revealed to us, that so he might manifest the name, that is, get glory to his Father thereby, *Joh. 17. 6, 7.* For in Christ it was God that recon-

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Hab. 3. 13.  
Psal. 68. 21.

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ciled the world to himself. Secondly, he hath it all given unto him in our nature, in our behalf, and as our Head, so that we in the gifts of God to him were onely respected, and therefore we have reason to praise God for them. It was not indeed given to him strictly (for it was not to him *Beneficium*, but *Officium*, an office, but not a benefit) but to him for us, or to us, in and by him. In all the victories, deliverances, refreshments, experiences of Gods power and goodness, we must ever remember to praise God in and through his Son, to acknowledg the power of his right hand, which is not now against his Church, but against the enemies of his Church. For therefore the deliverance of his Church is ascribed to Gods *Right hand*, because he hath there one to plead, to intreat, to move his right hand in our behalf. Therefore in all our distresses, in all conflicts and temptations, we must by faith look up unto Gods right hand, put him in remembrance of that faithfulness, righteousness, atonement, and intercession which is there made in our behalf. There we shal have matter enough to fill our mouths and hearts with praises, and triumph, and rejoicing in him. *It is Christ who is at the right hand of God, who shall separate us from the love of Christ?* Rom. 8. 34. 35. Here are two arguments of the Churches safety and triumph. The *Love* of Christ, and the *Honor* of Christ. He loveth all his to the end. But what good can love doe without power? Therefore he that loveth us is exalted by God, and hath all power given him for this purpose, that his love may do us good. In the conflicts of my corruptions (which are an adversary too wise, too subtil, too numberless for me to vanquish) I may yet when I am driven to *Perils* extremity, rest in his thanksgiving, and looking up to Jesus who will be the finisher of every good work which he begins, and seeing him at Gods right hand, may triumph in the power and office which God hath given to his Son there, which



is, to subdue our iniquities, and to sanctifie us by his Truth, and by that residue of Spirit which he keepeth for the Church, *Joh. 17. 17, 19.* for that Prayer is a Model, as it were, and counterpane of Christs Intercession: for, saith he, *I come to thee, and speak these things in the world, that they may have my joy fulfilled in them, ver. 13.* that is, that they having a specimen and form of that Intercession which with thee I shall make for them, left upon publike record for them to look on, and there finding that their sanctification is the businesse of my sitting at thy right hand, may in the midst of the discomforts and conflicts of their corruption have a full joy and triumph in the honour which thou hast given me. I am beset with the temptations of mine enemies, and persecutions for the name of Christ. In this case I may give God praise for the power which he hath given to his Son, I may from mine enemies appeale unto Gods right hand, I may like *Stephen*, when the stones and buffets are about my soule, look up by faith, and see there my Captain standing up in my defence, *Act. 7. 55.* I may acknowledge unto God the power given unto his Son, that though nothing of all this fall upon me without his provision and permission, yet sure I am that he hath power and mercy in his right hand, that though mine enemies were as strong as a combination and army of Kings, yet the Lord at his right hand hath from him in my behalf received power enough, to strike through Kings when the day of his wrath is come.

Note, secondly. Christ is at the right hand of his people, present with them, and prepared to defend them from all their enemies, *present by his Spirit* to strengthen, comfort, and uphold them, enabling them to glory and rejoice in all their sufferings, as knowing that they are but for a moment, and that which is needfull to purge their faith, and to make them bear their shame, *1 Pet. 1. 6, 7. Jam. 1. 2, 3. Isai. 27. 8, 9.* and to glorifie the  
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consequent power of Christ, which shall be revealed to their joy, (1 Pet. 4. 13.) when he will recompence double to us in mercy, and to our enemies in severity, *Esa.* 54. 7, 8: 61. 7. present by his mighty power, and by his angels to rescue, deliver, and protect them, to be as a wall of fire, as a shield, a buckler, a rock, a Captain to his people, *Zech.* 2. 5.

And this is the ground of all the Churches comfort, that more is with them than against them: the enemies have combinations and confederacies of men, but the Church hath *Immanuel*, God with them, *Esa.* 8. 9, 10. none can pull Christ from the right hand of God, or from the right hand of his people: that is, none can take away either his power, or his love from his people. The Church, and truth can never be crushed and overthrown, no more than a Rock with the raging of the waves: they are *Heavenly things*, and therefore nothing of earth or hell can reach to corrupt them. It was but a vain attempt of the Giants to build a tower to heaven: *The world was made* that there might be there in a Church to worship and contemplate that God which made it; therefore in the creation God never rested till he came to a Church, to note that that was the end thereof, and therefore it is easier to pull down the world, and to shake in pieces the frame of nature, than to ruine the Church. The Church hath Christ for her husband, he to whom all knees must bow, he whom every tongue must confess, he who will subdue all things to himself, so she hath *Love, Power, and Justice*, all three very strong things on her side. And therefore the only way to be safe, is to keep Christ at our right hand, to hold fast his truth, worship, and obedience; for so long as we have *Immanuel*, all adverse power is but flesh, and all flesh is but grass, withered in a moment when God will blow upon it.

Note thirdly, *Christ in his appointed time will utterly*  
over-

*overthrow the greatest enemies of his Kingdoms, and deliver his Church from under the severest oppressions: There is not any one argument in the Holy Scriptures more frequently repeated, than this of Christ's victories: prefigured they were in the deliverances of Israel out of Egypt, 1 Cor. 10. 24. In the deliverance of the Ark out of the waters, 1 Pet. 3. 21, 22. in the deliverance of the Jews from Babylon, Rev. 14. 8. *Isa. 51. 10. 12. 13.* To note that in the forest extremities and greatest improbabilities, God will shew himself jealous for his people. This victory is expressed by *treading of a wine-press*, *Isa. 63. 1. 6.* when there are none to help, when the Church is brought to forest extremities, though multitudes meet against her, as many as the grapes in a vine-tage, they shall all be but as clusters of grapes, he shall squeeze out their blood like Wine, and make his Church to tread them, *Lament. 1. 13. Rev. 19. 20. Jer. 49. 13.* By the dissipation of smoke out of a chimney, they shall be as the smoke out of the chimney *Hos. 13. 3.* As *Athenasius* used to say to *Julian the Apostate*, that he was but *Nubecula quae cito transiet*, a little cloud, which would quickly be blown away. Smoke when it breaks out of a chimney with a horrible blackness, threateneth to blot out the sun, and to invade and choke up all the air, but a little blast of wind scattereth it, and soon nothing thereof appears. By fire consuming *Thornes and Bricks*, *Isa. 54. 17.* While they be folded together as *Thornes*, and while they are drunken as *drunkards*, that is, while they have polluted their counsels, and confederacies so curiously, that no man dares so much as touch them; and while they are drunken with the pride and confidence of their own strength, they shall then be devoured as *straw* that is fully dry, *Zechar. 1. 10. Isai. 57. 4. 5.* Therefore the scripture calleth Christ *Man of War*, *Isa. 54. 17. 3.* Because he is furnished with all Arms of victory,*

story,



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Story, Power invincible, as a Lyon amongst shepherds, so is he amongst his enemies, *Esaï. 31. 4. wisdom unsearchable*, which must stand, *verse 1, 2*. If he purpose, none can disappoint him, *Esaï. 14. 27. Authority* by the least intimation to gather together all the forces of the world against the enemies of his Church. If he but hiss unto them, they presently come in troops, *Esaï 5. 26. 7. 18*. He can command help from his people, *Psal. 44. 4. Psal. 71. 3. Jer. 47. 7.* and if that should fail, he can create help for his people, as he did for *Israel*, when he wrought miracles to deliver them, *Psal. 106. 22.*

enemies of Christ

The great Enemy  
The Serpent

We may more profitably consider the truth and comfort of this point by discovering it in the several enemies of Christ and his people. First, the great enemy of the seed of the Woman, is the Serpent, that great red Dragon, whose names are all names of enmity. The Accuser, the Tempter, the Destroyer, the Devourer, the Envious man, furnished with much strength, and mighty succour, Legions of principalities and powers attending on him; and with much wisdom, which the Scripture calleth *policy*, the wiles, and traines, and craftinesse of Satan. And his Arts of destroying men are two. To tempt and to accuse. His Temptations are two-fold: either unto Sin, or unto Discomfort: either to make us offend God, or to make us disquiet our selves: either to wound us, or to vex us. And in all these his Arts, Christ our Captain will tread him under our feet, and will give his Church the victory at the last, either by *arming us with sufficiency of grace and faith in his victories*, putting us by his Spirit in mind of his temptations, which taught him compassion towards us, who are so much weaker, and encouraging our hearts to cry out unto him who is our merciful and compassionate High Priest, like a revivified woman, in our extremities, as Paul did, *2 Cor. 13. 8, 9.* stirring up our faith to lay hold on him when we are in distress; and the Spirit of Adoption to cry unto

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unto him when we are in danger; and the Spirit of wisdom to solve the objections, to discern the devices of Satan, and to prepare and arme our hearts accordingly to wrestle with him. Or else by *rihtaking* of him, pulling in his chaine, and chasing him away, and as our second, undertaking the combate in person for us, when he is ready to prevaile, *Zeck. 3. 1. 2.* Thus he overcommeth him as a *Tempter*, and ever giveth some, either comfortable or profitable issue out of them.

He likewise overcommeth him as an *Accuser*. Satan accuseth the Saints, either by way of complaint and narration of the things which they have done, *Revel. 12. 10.* which the Apostle calleth *synagoge*, his laying of crimes to the charge of men, *Rom. 8. 33.* and thus Christ overcommeth him by his *Intercession*, and in the hearts of his Saints, by making them judge and accuse themselves, that they may be able to cleare themselves too, *1 Cor. 11. 31. 2 Cor. 7. 11.* Or he accuseth by way of *suspection* or *preconception*, as he did *Job. 1. 9. 10. 11.* and herein likewise Christ overcommeth him in his Servants, by permitting him to tempt and vex them, that they may come the purer out of the fire, and by putting a holy suspicion and jealousy into them over their owne hearts, which may still be a meanes to prevent them against evils that are likely to assault them, to teach them in every condition, as well possible as present, how to walke acceptably before God, *Phil. 4. 1. 13.*

Another great enemy of the Kingdome of Christ is, the lust of our owne evill nature. *The carnall minde is enmitie against God, for it is not subject to the Law of God, neither indeed can be.* *Rom. 8. 7. Phil. 3. 8.* Enmitie in grieving, vexing, and quenching the Holy Spirit in us, and lusting enviously against his Grace, *Jam. 4. 4. 5.* And here also Christ overcommeth, by the prevailing power of his Spirit, giving us more Grace, demolishing the kingdome of sinne, and judging the Prince of this world, which

*Our evil  
nature*

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which before did rule in the children of disobedience. And this he doeth by the Judgement Seat, and Scepter of his Spirit in the heart; for the judgement of the Spirit is too hard for the principality of Satan, *John 16.14*. The Spirit of Christ is a *victorious Spirit*. He bringeth forth his Judgement unto victory, *Math. 12.20*. *Esa. 4.4*. He worketh out by degrees the dross and impurity of our nature, and services. First, by faith fixing upon better promises and hopes than lust can make, *1 Joh. 3.4*. *Heb. 11.24.26*. Secondly, by watchfulness, eyeing corruptions, and so stirring up those arguments and principles which are strongest against them, *Joh. 3.12*. *Phil. 19.1*. Thirdly, by leading us to more acquaintance with God in knowledge, love, and communion, *Joh. 22.31*. *1 Joh. 1.3*. and so fetching more wisdom and strength from him: for this is the way that we get all our strength, even by learning of him, *Phil. 4.12*. Fourthly, by inclining the heart to hate, and to complaine of corruptions, to bemoane it selfe, as Paul and Ephraim did, *Rom. 7.23*. *Marks. 9.24*. *Jer. 31.18.19*. Fifthly, by bringing the heart into the light, there to approve and judge its actions, *Joh. 3.20*. by setting it alwayes in Gods eye, that it may not sinne against him, *Psalme 16.8*. Sixthly, by convincing the heart of the beautie and excellencie of Grace, of the unlikenesse of sinne to God, and so making the soule more full of desires for the one, and against the other, *Esa. 26.8*. *Ezek. 36.31*. and thus kindling lust against lust, *Gal. 5.17*. Seventhly, by being alwayes a present Monitour and Watchman in the soule, to supply it with Spirituall weapons, and reasonings against the temptations of lust, *Esa. 30.31*. *Joh. 14.26*. Lastly, in one word, by daily supplies from the residue of Spirit which is in our head, whereby according to the proportion and endigence of the members, he floweth into them, *Mat. 2.13*. *Phil. 1.19*. This is that seed, that leaven, that vitall instinct, which is ever in the heart, setting it selfe against the



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the workings and life of lust, and by little and little wasting it away as fire doth waters.

The grand instrument of Satan and lust (who are the two leaders in this warre against Christ) is the wicked world. The power, malice, wilddome, learning, or any other, either naturall or acquired abilities of evil men: for even in an earthly respect by the word Kings, we are not onely to understand those Monarchs, and Princes of the earth, who set themselves against Christ, but all such as excell in any such worldly abilities as may further that opposition. It notes the strength, policy, pride, and greatness of minds, of scorn of subjection, in which is the heart against Christ. So that King here stands in opposition to Subjects, they who reject Christs yoke, and breake his bonds asunder, and will not have him to raighe over them, those are the Kings in the Text. And these also will be smite through, and confound by the Power of his Word, and the strength of his Arme. The Lord gave the Word, great was the company of those that published it. Kings of Armies did fly apart, and for that carried at home divided the spoyle. Psal. 68. 11. 12. Tophet is ordained of old, for the King it is prepared. Psal. 96. 33. Come, and gather your selves together unto the Supper of the great God. That wee may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. Revel. 19. 17. 18. As for those nine enemies which were not that I should reign over them, bring them hither and slay them before me. Luke. 19. 27. Be wise now, ye Kings, be instructed ye Judges of the earth. Serve the Lord with feare, and rejoyce with trembling; kisse the Sonnes feet he be king, and ye perish from the way, when he will invade your dominion. Thus the Lord overthrowed his Churches enemies, and protected it against all their greatest preparations, and most formidable power.

And

Viz. 1. 31

The world

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V. p. 5. 6.

Greg. Naz. O.  
ra. 4. in Juli-  
an. 2.

Theodores Hist.  
l. 3. c. 20. Naz.  
Ora. 4. Ca. 4.  
Comm. lib. 1.

And this he doth severall wayes; sometimes by di-  
verting their forces from his Church into some other ne-  
cessary channell; or ambitious designe of their owne.  
Thus *Rabshakeh* and his Host were called from *Judah*,  
2 King. 19. 7. 8. So the Lord promised his people that  
when they went up to appeare before him thrise a ycare,  
he would divert the desires of their enemies from their  
Land, Exod. 34. 24. Thus *Julian* the Apostate, having but  
two maine plots to honour (as he supposed) his govern-  
ment and his Idols, withall, the subduing of the Persian,  
and the rooting out of the Galileans, as he called them;  
was prevented from this by being first overthrowne in  
the other; for the prosperous successe of which expedi-  
tion he vowed unto his Idoll gods a sacrifice of all the  
Christians in the Empire, as *Gregory Nazianzen* rela-  
teth. Sometimes by insinuating, and implanting a spi-  
rit of giddinesse and distraction in the enemies of his  
Church, making them destitute both of counsell and  
courage. When God would punish Babylon (which  
was a type of the enemies of Christs Kingdome) he made  
their hearts melt; that they should be amazed at one  
another, and their faces should be like flames; *Esa. 13. 7.*  
8. That is, not onely pale like a flame, but rather, as I  
conceive, full of variety of fearefull impressions, and  
distracted passions: nothing so tremulous, so various, so  
easily bended every way with the smallest blast as a  
flame; so their feare should make their bloud and spirits  
in their faces to tremble, quiver, and vary, so come and  
goe like a thicke flame in them; so God threateth to  
mingle a perverse spirit, to make the spirit of Egypt saile  
in them and their wisdom to perish, *Isai. 19. 1. 2. 3.*  
14. 17. and thus likewise the Lord dealt with *Julian* in  
that Persian expedition, he put a spirit of folly in him to  
burne his Ships, and so to put a necessity of courage in  
his people, as the old Galls did against *Cesar*, and then  
to leave them all destitute of necessary reliefe. Some-  
times

times by ordering casualties and particular emergencies for the deliverance of his Church, a thing wonderfully seene in the Histories of *Joseph* and *Esther*. Thus as a man by a chaine made up of severall linkes, some of gold, others of silver, other of brasse, iron, or tinne, may be drawne out of a pit: so the Lord by the concurrence of severall un subordinate things, which have no manner of dependance, or naturall coincidency amongst themselves hath oftentimes wrought the deliverance of his Church, that it might appeare to be the worke of his own hand. Sometimes by ordering and arming naturall causes to defend his Church, and to amaze the enemy. Thus the Starres in their courses are said to fight against *Sisera*, *Judges* 5. 20. A mighty winde from Heaven beating on their faces discomfited them, as *Josephus* reports. So the Christian armies under *Theodosius* against *Eugenius* the Tyrant were defended by windes from Heaven, which snatcht away their weapons out of their hands. To make good that Promise, *No weapon that is formed against thee shall prosper*. So the Lord slew the enemies of *Joshua* with haile, *Joshua* 11. 11. And thus the Moabites were overthrown by occasion of the Sun shining upon the water, *2 Kings* 3. 22, 23. Sometimes by implanting phantasies and frightiull apprehensions into the mindes of the enemy, as into the Midianites, *Judges* 7. 13, 14. The Assyrians, *2 Kings* 7. 6. thus the Lord caused a voyce to be heard in the Temple before the destruction of Jerusalem, warning the faithfull to goe out of the City. Sometimes by stirring up and prospering weak and contemptible meanes to shew his Glory thereby. The Medes and Persians were an effeminate and luxurious people, *Cyrus* a meane Prince, for he was not at this time the Emperour of the Medes and Persians, but onely sonne in law to *Darius* or *Cyaxares*, and yet these are made instruments to overthrow that most valiant people, the Babylonians, *Esaie* 45. 1. 13. 3. 17. As *Jeremie* was

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*Joseph. Antiq.*  
*Jud lib. 5. c. 6.*

*Aug. de Civ.*  
*Dei. l. 5. c. 26.*

*Euseb. l. 3. c. 8.*

*Brissou. de Reg*  
*Perf. l. 2.*



VER. 5. 6.

Jer. 38. 11.

Herodot. l. b. 1.  
Zenoph. de ex-  
pedis. City l. 7.

Euseb. de vita  
Constantin. 1.

cap 50.

Theodoret l. 3.

c. 10. vid. Ter-

tul. conser. Sca-

pulam, ca 2. &amp;

Laurent. de la

Barr.

Euseb. hist. l. 8.

cap 26. &amp; Zo-

naras.

drawne out of the Dungeon by old rotten ragges, which were throwne aside as good for nothing; So the Lord can deliver his Church by such instruments as the enemies thereof before would have looked upon with scorn, as upon cast and despicable creatures; for God, as he useth to infatuate those whom he will destroy, so he doth guide with a Spirit of wonderfull wisdom those whom he raised to defend his Kingdome. The Babylonians were feasting, and counted their City impregnable, being fortified with walls and the great river, and God gave wisdom beyond the very conjectures of men, to attempt a businessse which might seeme unfeasable in nature, to drie up Euphrates, and divide it into severall small branches, and so he made a way to bring his army into the City while they were feasting, the gates thereof being in great confidence and security left open, *Esaï* 44. 27, 28. 45. 1. *Jer.* 51. 36. Sometimes by turning the hearts of others to compassionate the Church, to hate the enemies, and not to help them, but to rejoyce when he is sinking, *Esaï.* 14. 6. 10. 6. *Nahum* 3. 7. Sometimes by the immediate stroke of God upon their bodies or consciences. Thus God gave the Church rest by smiting *Herod*, *Acts* 12. 23, 24. Thus *Maximinus* being smitten with an horrible and stinking disease in his bowels, confessed that it was Christ which overcame him; and *Julian* being smitten with an unknowne blow from Heaven, as is supposed, confessed that Christ was too hard for him; and another *Julian*, Uncle to the Apostate, for pissing on the Lords Table, had his bowels rotted, and his excrements issued out, *Non per siccissimum, sed per vulnera*, as the same Historian reports. Sometimes by tiring them quite out, and making them for very vexation and succeslesnesse give over their vaine attempts, or else disheartning them that they may not begin them. So *Dioclesian* retired to a private life, because he could not root out the Christians. And

*Julian*

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*Julian* was afraid to persecute the Christians, as his predecessors had done, lest they should thereby increase; he forbore it out of envie, and not out of mercy, as *Nazianzen* observes. Sometimes by turning their own devices upon their heads, ruining them with their owne counsels, and it may be dispatching them with their own hands. Thus the Lord set every mans sword against his fellow in the huge hoaste of the Midianites, *Judges* 7. 22. So *Pilate* and *Nero*, the one the murderer of Christ, the other the dedicatour of all the consequent great persecutions, both died by their own hands, as being most wicked and most cruell, and therefore fittest to revenge the cause of Christ upon themselves. Thus God did not onely curse the counsell, but revenge the treason of *Achitophel* by an act of the most desperate folly and inhumanity which could be committed. Sometimes by hardning them unto a desperate prosecution of their own ruine, as in the case of *Pharaoh*, suffering them to list at the stone so long, till it loosen, and fall upon them, *Zechar.* 12. 3. *Matthew* 21. 44. Sometimes by ingratiating the Church with them to their own destruction, as he did Israel with the Egyptians, *Exodus* 12. 35, 36. By these and a world the like meanes doth the Lord overthrow the enemies of his Kingdome.

Now all this is *In the day of his wrath*, or in his own due time; where we may note by the way, that Christ hath wrath in him as well as mercy. Though he be by wicked and secure men misconceived, as if he were only compassionate: yet *lascia patientia fit furor*, he will more forely judge them hereafter, whom he doth not perswade nor allure here. So mercifull he is, that he is called a *Lambe* for meeknesse, and yet so terrible, that he is called a *Lyon* for fury. It is true, *fury is not in him*, namely, to those that apprehend his strength and make their peace with him, *Eesai* 27. 4, 6. But yet to those that will not kisse, that is, not love, worship, nor obey him, he

VER. 5, 6.

*Nazian Orat.*  
3. in *Julian*. 1.

*Tertul. Apolog.*  
cap 5.  
*Euseb. l. 2. c. 7.*

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can with a little wrath shew himselfe very terrible, *Psal.* 2. 12. He commeth *first with peace*, *Luke.* 10. 5. but it is *Pax concessa*, not *pax emendicata*, a Peace mercifully offered, not a peace growing out of any necessity or exigencies on his part, and so wrought by way of composition for his owne advantages. The peace of a Conquerour, *Zech.* 9. 10. A peace which putteth conditions to those to whom it is granted, that they shall be tributaries and servants unto him, *Deut.* 20. 10, 11, 12. Therefore the Apostle saith, that he came to preach or to proclaime peace, *Ephes.* 2. 17. but if we reject it, he then follows the directions of *Ioshua*, *These mine enemies which would not have me to raigne over them, bring them hither and slay them before me*, *Luke* 19. 27.

But the maine thing here to be noted is, that Christ hath a *Day*, a *respostula*, a prefixed, and constituted time wherein he will be avenged on the greatest of his enemies. When he forbears, and suffers them to prevaile, yet still he holdeth the line in his owne hand, the hooke of his Decree is in their nostrils, and he can take them short when he will. It is never want of power, wisdom, or love to his Church, that their quarrell is not presently revenged; but all these are fitted to his greater Glory. The Lord seemeth to neglect, to breake up the hedge, to sleepe while his Church is sinking (as CHRIST to his Disciples seemed carelesse, *Marke* 4. 38, 39.) so frequently in Scripture the Saints expostulate with God in an humble and mourning debate, *Why sleepest thou, O Lord? Arise, cast us not off for ever*, *Psalme* 44. 23. *Ierem.* 14. 8, 9. But God hath his quare against us too for this infirmity and haste of ours: *Why sayest thou, O Iacob, and speakest, O Israel, my way is hid from the Lord, and my judgement is passed over from my God? That is, he hath not taken notice of my calamity. Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creatour of the ends of the earth fainteth not,*  
neither



neither is weary? There is no searching of his understanding, *Esay* 40.27.28. He is wonderfull in counsell and excellent in working; and therefore he doth not slumber nor sleepe: but onely in wisdom ordereth times and seasons, that there may in the end be the greater glory unto him; and in the things done, the more beauty. Every thing, saith *Solomon*, is beautifull in its time; if you gather it before, it loseth both its beauty and vertue. It would be a madnesse for a man to mow downe his corne when it is in the greene blade. He waiteth, saith the Apostle, for the precious fruit of the earth, and hath long patience, *1am.* 5.7. Now the Prophet assureth us, that *Light*, that is, comfort, refreshment, peace, deliverance, is sowne for the righteous, *Psal.* 97.11. It was sown for the people of God when they were in captivity, though to themselves they seemed as dead men in their graves, yet indeed they were dead but as seed in the furrowes, which revived againe, *Psal.* 126.5,6. and therefore the Lord likewise (like Saint *James* his husbandman) is said to wait, that he may be gracious to his people, *Esay.* 30.18. Though a man suffer never so much injury, and be most violently kept out of his owne right, yet he must wait till time and mature proceedings have brought on his matters to a triall; therefore the Lord calleth it *The yeare of recompence for the controversies of Sion*, *Esay.* 34.8. It is not for private men to order the periods, or stints, or revolutions of times wherein businesses are to be tried; but publike authority constitutes that, and every man must wait for the appointed time: so the Church must not set God the times when it would be heard or eased; but must trust his wisdom and power, *Ier.* 49.19. for there is a set time wherein he will have mercy upon Sion, *Psal.* 102.13.

Now this Time is ruled and bounded by these considerations: First, when the sinne of the enemy is growne ripe, and his heart proud and insolent against God and

V.E.R. 5, 6.

his people; when he trampleth upon the poore, when he sacrificeth to his own net, when he adareth his owne counsels, when he defieth his own condition, and thinketh that none can pull him downe, then is it a time for God to shew himselfe, and to stir up his glory. *It is time (saith David) for thee, O Lord, to worke, for they have made void thy Law, Psalm 119. 126.* So outrageous they are, that their fury runneth over from thy servants to thine ordinances, to blot out the very records of heaven, the name and feare of God out of the earth. And this reason and period of time we finde frequently in the Scriptures given: *In the fourth generation they shall come hither againe, for the iniquity of the Amorites is not yet full, Gen. 15. 16.* It is not growne to that ripenesse and compasse, as I in my wise, secret, and patient providence will permit. *O thou that dwellest upon many waters, abundant in treasures (saith the Lord to Babylon) thine end is come, and the measure of thy covetousnesse, Jer. 51. 13.* when men have filled up the measure of their sinne, then is their end come; be their wealth, or safety, or their naturall, or acquired munition never so great. *Put you in the sickle, saith the Prophet, for the harvest is ripe, come get you down, for the presse is full, the Fats over-flow, for the wickednesse is great, Joel 3. 13.* When wickednesse is so great, that it filleth all the vessels, then is the Lord ready to put in his sickle, and to cut it downe.

It is further demanded *when sinne is full*. To this I answer, that there are three things principally which set forth the fulnesse of sinne, *Universality, Impudence and Obstinacy*: First, when a whole Land is filled with it, that there are none to intercede or to stand in the gappe, when from Streets to Palaces, from Houses to Courts, from Schooles to Churches, from every corner sinne breaketh forth, so that bloud toucheth bloud. *The Land is full of adulterers, saith the Prophet, because of swearers the Land mourneth, for both Priest and Prophet are prophane,*  
yea

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yea in my house have I found their wickednesse, saith the Lord, *Ier.* 23.10,11. when in every place, and at every view there are new, and more abominations, *Ezek.* 8.17. *Ier.* 5.1.6. Secondly, when sinne is impudent, whorish and outrageous; when there is no feare, modesty, or restraint, but it breaketh all bounds, and like a raging Sea overrunneth the bankes. They declare their sinne as Sodome, saith the Prophet, and hide it not: woe unto their soules, *Esay* 3.9. It is so full that it breaks out into their countenance, hypocrisie it selfe is too narrow to cover it. This is that which the Apostle calleth *An-excesse of riot*, and the Prophet, a *rushing, like an horse into the battell*. Now when God thus gives a man over, sinne will not be long a filling up; when lusts breake forth, and throng together, when from concupiscence sinne goes on to conception and delight, to formation and contrivance, to birth and execution, to education, and custome, to maintenances and defence, to glory and boasting, to insensibility, hardnesse, and a reprobate sense, then there is such a fulnesse in sinne as is neere unto cursing, the very next step is hell. Lastly, when sinne holds out in stubbornnesse, and is incorrigible, when the remedy is refused, the pardon rejected, the peace not accepted; Then is sinne come to its fulnesse. The sinne of the Amorites was never quite full, but when they rejected that peace, mercy, and subjection to Gods people, which was offered them first. But when men sinne against those meanes of grace which are sent unto them, and leave no remedy to themselves; no marvell if the Lord give them over, and let in the enemy upon them, *2 Chron.* 36.16. Therefore we must take heed of finishing sinne, for it is not sinne, but the consummation and finishing of sinne which condemnes a man.

Now when thus the sinne of the enemy is growne so ripe, that it breaketh forth into pride and insultation against Gods people; then is the Lords time to shew him-

K k 4

selfe:

VER. 5,6.

*Esa.* 48.4.

*Ier.* 3.3.

*Delicti durior  
frons est, ab ipso  
et in ipso deli-  
cto, impadum-  
am docta. Ter-  
tul de vel  
virg. c. l.*

*Rom.* 1. 24.26.

*Esa.* 69.27.

*Dum servitur  
libidini, facta  
est consuetudo;  
dum consuetudi-  
ni, necessitas.  
Aug. Confess.  
l. b. 8. c. 5. vid.  
Bernard. de  
Gradibus super-  
bia.*



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selfe: *I will restore health unto thee*, saith the Lord to his Church, and *I will heale thee of thy wounds*, because they called thee an out-cast, saying, *This is Sion whom no man seeketh after*, Jer. 30.17. see Jer. 50.11. Ezek. 25.3.28. 6—9. Obad. vers. 3. 4. When the high wayes were waste, and the way-faring man ceased, and the enimie regarded no man. Now, saith the Lord, *will I rise, now will I be exalted*, &c. Esay. 33.8.11. when the enemies helpe forward the affliction of Gods people, and by their pride and insultation doe double the misery which is upon them, then will the Lord returne to them in mercies, and be sore displeased with his enemies, Zech. 1.15, 16. Esay. 40.2. 47.5.6.

Secondly, when Gods people are throughly humbled and purged, for God useth wicked men but as his staffe or weapon, as his fire or fan to correct and purge them, Esay. 10.12. He intendeth not in his punishments such severity against them, as against their enemies: if the rod be for the childe, the fire is for the rod, Esay. 27.7, 8, 9. When men are so smitten, that they can returne to him that smiteth them, and not revolt more and more; for God will not throw any more darts at those who are sunke and dead already, when they are stirred in their hearts joyntly to seeke the Lord, and to meeete him in the way of his judgements, and to compassionate and favour the dust of Sion, then is the day of his wrath; for when Gods time to deliver a people is come, he will more abundantly stirre up the hearts of his people to pray for it, Psal. 102.16, 17. Dan. 9.2, 3. whereas, when he will destroy a people, he will not suffer his Saints to pray, Jer. 14.11.

Thirdly, when all humane hopes and expectations are gone, when a people is so pilled and broken, that they have no courage, meanes, succours or probabilities left, then is Gods time to deliver his Church, and to punish his enemies: *The Lord shall judge his people, and repent himselfe*

himselfe for his Servants, when he seeth that their power is gone, *Dent.* 32.36. *Psal.* 68.20. 109.31. In one word, when the preparations and premisses as it were unto Gods glory are best ordered, and put together, then is the day of his wrath come.

The Church then need not to be cast downe with the insultation of her enemies, since Christ is the same yesterday, and to day, and for ever; such as he was ever to his Church, such he is still. If he have delivered his Church from the pride of her enemies heretofore, his power, truth, watchfulnesse, compassion is the same still; and by faith in them we may rebuke Satan, we may chide away the weaknesse and feare of our owne hearts, we may rejoyce against those that insult over us, when they rage most we may hope their time is short, and that it is but the biting of a wounded beast. Therefore we finde the Saints in Scripture arme themselves against present dangers, with the consideration of what God hath done for his Church in times past, *Psam.* 68.7,8. 74.13—18. *Esay.* 51.9,10,11. *Hab.* 3. And in the confidence of the same truth and power breake forth into a holy scorne of their enemies, *Mich.* 7.8,9,10. *Esay.* 50.8,9. In the forest extremities we may fix our faith on God, and he delighteth to be depended upon alone, when all outward helpes and probabilities faile, see *Esay.* 41.17,18. *Hab.* 3.17,18. A million of men came against *Asa*, one of the hugest hoasts of men that were ever read of, yet by relying on God they were all delivered into his hand; and the reason is added, because God hath eyes, and strength, or as he is described, *Revel.* 5.6. Seven hornes and seven eyes, much wisdom, and much power to shew himselfe valiant in the behalfe of those that walke uprightly, 2 *Chron.* 16.8,9.

We should learne likewise to rejoyce and triumph with all thankfulnessse of heart when Christ subdueth the enemies of his Kingdome, and giveth deliverance and refresh-

VER. 5, 9.

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*Dent.* 20.3,4.  
*Esa.* 51.12,13.  
*Dent.* 31.6,7,8.

*Jer.* 31.8.

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refreshment to his people. When he maketh his hand knowne to his servants, and his fury to his enemies, then should all they that love Hierusalem rejoyce, *Eesai. 66. 10.* Thus the Church after they were delivered from the malice of *Haman*, instituted dayes of joy and feasting, *Esther. 9. 22.* It is a signe of an evil heart against the peace and prosperity of the Church of Christ, to envie, or slight, or thinke basely of the instruments and wayes whereby Christ delivereth it; as we see in *Tobiah* and *Sanballat*, *Nehem. 4. 2, 3.*

Lastly, we should learne wisdom to lay hold on the times and seasons of Gods peace, because he hath a day of wrath too; to apprehend the offers and opportunities of grace. Christ had been at the Churches doore, and had knocked for admittance; but neglecting that season, he was gone, and much she suffered before she could finde him againe, *Cant. 5. 2-7.* When the Lord speaketh unto us in his ordinances, and by the secret motions and perswasions of his holy Spirit, we should not deferre, nor put him off, as *Felix* did *Paul* to some other time, but pursue the occasion, and set our selves to doe every duty *in Gods time.* There is a time for every work, and it is beautifull only in its time; and therefore fit it is, that we should observe wisely the signes and nature of the times, *Mat. 16. 2.* And accordingly proportion our devotions for the Church and our selves. It is the worst losse of time, to let slip the seasons of grace, and spirituall wisdom, till it may be, Gods time of mercy is passed over. If thou hadst knowne in this *thy day* the things that concerne thy Peace. But now thy day is over, and my day of wrath is come, they are now hidden from thine eyes.

*He shall judge amongst the Heathen.*] By heathen we are to understand the same with *Enemies*, *vers. 1.* and *People*, *Eesai. 63. 6.* Meaning all the armies and swarmes of Christs enemies either spirituall or secular. The word

Gentiles



*Gentiles* was a word of great contempt and detestation amongst Gods people, as the word *Jew* is now amongst us; a proverbiall word to cast reproach and shame upon men. Therefore the Apostle saith of the Ephesians, that in time passed *they had beene Gentiles in the flesh.* Eph. 2. 11. As if by being Christians they had ceased to be Gentiles, or rather that word had ceased to be a terme of reproach, So that *Gentile* was a word of seorne, as *Samaritan*, Job. 8. 48. or *Canaanite*, Ezek. 16. 3. or *Publican*, Matth. 18. 17. Luk. 18. 11. And therefore we finde those two still joyned together *Publicans and sinners*; and so the Apostle joyneth these two words *Gentiles and sinners*, Gal. 2. 15. So then the word *Heathen* is added by *David* to the enemies of Christ, to render them the more odious, and to expresse the more abject and hatefull condition; and therefore when God would cast notable reproach upon his people, he calleth them *Sodomites*, and *Gentiles*, Esai. 1. 10. Ezek. 2. 3. So then the meaning is, his most abject and hatefull enemies, that are unto him as *Jewes* and *Samaritans*, he shall judge, that is, he shall condemne and punish them.

Whence we may note, That *Christs victory over his enemies shall be by way of pleading and disceptation.* His military, is likewise a judiciary proceeding grounded upon righteous and established Lawes. Therefore the day of Gods wrath is called a time of vengeance, and recompence for the *Controversies of Sion*, Esai. 34. 8. To shew that the Lord doth not take vengeance but by way of debate. And therefore when he punisheth, he is said to plead with men. The Priest said not where is the Lord, and they that handle the Law knew me not, &c. *Wherefore I will yet plead with you, saith the Lord, and with your Childrens Children will I plead,* Jer. 2. 8, 9. So to plead and to take vengeance goe together, Jer. 51. 36. And the LORD is said to reprove with equity; and to smite the earth with the rod of his mouth, that

VER. 5, 6.

Cameron de Ecclesi. pag. 33.

24. Wems

Christian Synag. pag. 137.

is;

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is, to convince, and argue before he doth punish, *Esay.* 11. 4. As we see in the case of *Sodom*, *Gen.* 18. 21. 33. Herein the Lord sheweth that all our misery begins at our selves. That if we perish, it is because we would not take his counsell, nor be guided by his will; That he did not sell us to any of his creditors, but that for our iniquities we *sold our selves*, *Esay.* 50. 1. In humane warres, though never so regularly and righteously ordered, yet many particular men may perish without any personall guilt of their owne. *Dolirant Reges, plebsq; tur Achivi.* But in these warres of Christ, there shall not a man perish, till he be first convinc'd by a judiciary proceeding, of his owne demerit. Every mouth must be stopp'd, and all the world by the evidence and acknowledgement of their owne conscience become guilty before God, before his wrath shall seize upon them. The Lord sent *Noah* to preach, before he sent a flood to destroy the old world. He argued with *Adam* before he thrust him out of Paradise. The voyce goeth ever before the rod, *Mic.* 6. 9. This course our Saviour observed towards him who had not the wedding garment. First, convinc'd him till he was speechlesse, and then cast him into utter darkenesse, *Matth.* 22. 12. 13. And this course the Lord tooke with his people, when he punished them, *Esay.* 5. 3, 4. *Amos* 2. 11. 3. 7. For he will have the consciences of men to subscribe, and acknowledge the justnesse of his proceedings, and to condemne themselves by their own witnesse; when he entreth into judgement he doth it by *line and plummet*, *Esay* 28. 17. In proportion to the meanes of grace neglected, to the patience and forbearance abused, to the times of grace overstipped, to the purity of the Law violated and profaned. We must take heed therefore of continuing Gentiles, of being aliens from that common wealth of Israel, and strangers from the covenant of promise, of living without God in the world. No man can with hope or comfort say, *Enter not*

in'o judgement, but he who is the *Lords servant*, and of his household; we must be all ingrafted into the naturall Olive, and become the seed of *Abraham*, and *Jewes by Covenant*, before Christ will be our Peace or reconcile us unto his Father, *Rom. 1.29. 11.17,24. Gal. 6.16. Epbes. 2.11,14.*

*He shall fill the places with dead Bodies.*] This notes the greatnesse of the victory, that none should be left to bury the dead. There shall be an universall destruction of wicked men together in the day of Gods wrath, they shall be bound up in bundles, and heaped for damnation, *Mat. 13. 30. Psal. 37.38. Esa. 1.28 66.17.* And it notes the shame and dishonour of the enemy, they shall lie like dung upon the face of the earth, and shall be beholden to their victors for a base and dishonourable buriall, as we see in the great battell with *Gog and Magog*, *Ezek. 39.11—16.*

*He shall wound the Head over many Countreys.*] Either literally, *Antichrist*, *Revel. 17.2. 18.* Who taken upon him to be ecumenicall Bishop, and Monarch; and to dispose of Crownes, and dispense Kingdomes at his pleasure. Or spiritually, *Satan*, who is the *Prince of this world*, whose head Christ was to crush, and tread under our feet, *Gen. 3.15. Rom. 16.20.* Or figuratively, the *Head*, that is, the counsell and power of many Nations, which at last shall appear to have been but a vain thing, *Pf. 2.2. 1 Cor. 1.19.* What sense soever we follow, the maine thing to be observed is that which we handled before; that Christ will in due time utterly destroy the greatest, the highest, the wisest of his enemies. And therefore this may suffice upon this verse.



## VERSE 7.



## VERSE 7.

*He shall drinke of the Brooke in  
the way : therefore shall he lift up the  
Head.*



Some understand these words in the sense of the two former, for a figurative expression of the victories of Christ ; and they in a two-fold manner. Some by *Brooke* understand the blood of the Adversary with which the way should be filled as with a stream : and by drinking hereof, the satiating, refreshing, and delighting himselfe in the confusion of his enemies ; for the Lord is eased when his enemies are subdued, *Esaï* 1. 24. Others, that he should pursue his victory with such heat and importunity, that he should not allow himselfe any times of usuall repast, but should content himselfe with such obvious refreshment as should it self in the way : and should immediately lift up his head again, to pursue the enemy at the heele ; and in this sense, there is no more new matter here intimated then that which hath been before handled.

Others understand the meanes whereby Christ should thus lift up his head and exalt himselfe above all the enemies

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mies of his Kingdome, namely by his *Passion* and *sufferings*, by death destroying death, and him that had the power of death, which is the Devill. I will not undertake to define which sense is most agreeable to the place: it being so difficult. But upon occasion of this latter (which I think is more generally embraced) I shall speak something of the meanes and ground of Christs victories over his enemies, and of his government in his Church, namely his sufferings and resurrection.

*He shall drinke of the Brooke in the way.*] By Brooke then or Torrent we may understand the wrath of God, and the rage of men, The afflictions and sufferings which befell Christ. And this is a very frequent Metaphor in Holy Scriptures to understand afflictions by water, *Psalms*. 18.4, 5. 42.7. 69.1. 124.4, 5. So the wrath of the Lord is called a streame, and a lake, *Esaie*. 30.33. *Revel.* 19.20. In regard of the rage and irresistableness thereof, *Sternit agros, sternit sata leta, boumque labores*, and in regard of the turbidnesse and foulness thereof, for Gods wrath is full of dregs, *Esaie*. 51.17. *Psalms*. 75.8. It is said in the History of Christs Passion, when he was going to wrestle with that wofull agonie in the garden, that he passed over the Brook Cedron, *John* 18.1. And we may observe in the History of the Kings, that when the good Kings *Hezekiah* and *Aza*, and *Josiah*, purged the City and the Temple of idolatry, they burnt the cursed things at the brooke Kidron, and cast them thereinto, *2 Chron.* 15.16. *2 Chron.* 29.16. 30.14. *2 Kings* 23.6. To note unto us that the brooke was the sinke, as it were, of the Temple, that into which all the purgamenta, and uncleanneses of Gods House, all the cursed things were to be cast; with relation whereunto it is not improbable that the Prophet *David* by a Prophetickall spirit might notifie the sufferings of Christ, by drinking of that cursed brooke over which he was to passe, to signifie that on him all the faithfull might lay and powre out their sinnes, who.

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who is therefore said to be *made sin, and a curse for us*, 2 Cor. 5.21. Gal 3.13. As the people when they laid their hands on the head of the sacrifice, did thereby, as it were, unload all their sins upon it.

Now as waters signifie afflictions; so there are two words with relation thereunto, which signifie suffering of afflictions, and they are both applyed unto Christ, *Matthew 20.22.* Are yee able to *drinke* of the cup that I shall drinke of, or be *baptized* with that Baptisme that I am baptized with? He that drinketh hath the water in him; he that is dipped or plunged, hath the water about him: So it notes the universality of the wrath which Christ suffered, it was *within him, My soule is heauie unto death*; and it was all *about him*, betrayed by *Judas*, accused by *Jewes*, forsaken by *Disciples*, mocked by *Herod*, condemned by *Pilate*, buffeted by the servants, nailed by the souldiers, reviled by the thieves and standers by, and which was all in all, forsaken by his Father. So then by the drinking of the brooke is meant suffering of the curses, and it is frequently so used, *Ier. 25.27.49.12. Ezek. 23.32,34. Hab. 2.16. Rev. 14.9.10.*

By [*The way*] we must understand either the *Life of Christ* on earth, his passage betweene his assumed voluntary humility and his exaltation againe; or, *The way betweene mankinde and Heaven*, which by that flood of wrath and torrent of curses, which were *exultation*, Col. 2.14. was made utterly unpassable, till Christ by his sufferings made a path thorow it, for the ransomed of the Lord to passe over.

*Therefore shall he lift up the Head.*] It noteth in the Scripture phrase *victory*, eluctation, and breaking thorow thole evils which did urge und presse a man before, *Psal. 27.6.* and also *boldnesse*, confidence, and security to the whole body, *Luke 21.28.* And further, it is not, He shall be lifted up, but, He shall doe it himselfe. He hath the

*Qui se humili-  
auit, ipse  
exaltabitur,  
Hierom.*



the power of life; and the fountaine of life in himselfe, John 5. 26. & 10. 18. So that following this sense of the words, the meaning is, He shall suffer, and remove all those curses which were in the way between mankinde and heaven, and then he shall lift up his head in the Resurrection, and breake through all those sufferings into glory againe, which sense is most punctually and expressely unfolded in those parallel places, Luke 24. 26—46. Phil. 2. 8, 9. 1 Pet. 1. 11.

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*How shall drinke of the brooke in the way.* ] From hence we may note, First, that between mankinde and heaven, there is a torrent of wrath and curses, which doth everlastingly separate between us and glory; *μεγα χείμα* *ισχεν*, a great and fixed gulf, which all the world can neither wade through, nor remove. The Law at first was an easie and smooth way to righteousness, and from thence to salvation; but now every step thereof sinks as low as hell. It is written within and without with curses; which way soever a man stirs, he findes nothing but death before him: one mans way by the civility of his education, the ingenuitie of his disposition, the engagements of other ends or relations, may seeme more smooth and plausible than others; but by nature they all runne into hell, as all rivers, though never so different in other circumstances, runne into the Sea. It is as impossible for a natural man of himselfe to escape damnation, as it is to make himselfe no childe of the old *adam*, or not to have beene begotten by fleshy parents. The Gulf of sin in our nature cannot be cleansed, and therefore the Guilt thereof cannot be removed. The Image we have lost is by us *unrecoverable*; and the Law we have violated, *inexorable*; the Justice we have injured, *unsatisfiable*; the concupiscence of our nature *unsatisfiable*; sinne an aversion from an infinite good, and a conversion to the creature infinitely; and therefore the Guilt thereof infinite and unremovable too.

*The Law originally easie - now - most difficult and full of curses*

*natural man, at a like*

*Sin its guilt*

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How to draw near  
to it

We should learne often to meditate on this point, to finde our selves reduced unto these straits and impossibilities, that we cannot see which way to turne, or to helpe our selves, for that is the onely way to draw us unto Christ. Every man naturally loves to be in the first place beholden to himselfe; in any extremitie, if his owne wits, purse, projects, or endeavours will helpe him out, he lookes no further; but when all his owne succours have forsaken him, then he seekes abroad. It is much more true in the matter of salvation; no man ever did begin at Christ, but went unto him upon meere necessity, when he had experience of the emptinesse of all his other succours and dependancies: we all by nature are offended at him, and will not have him to reigne over us, till thereunto we be forced by the evidence of that infinite and unpreventable misery, under which without him wee must sinke for ever. This is of all other the most urging argument unto men, at first to consider, that there is a torrent of curses, a sea of death, a reigne of condemnation, a hell of sinne within, and a hell of torments without, between them and their salvation; and there is no drop of that sea, no scruple of that curse, no tittle of that Law, which must not all be either fulfilled or endured. Suppose that God should summon thy guilty soule to a sudden appearance before his Tribunal of Justice; and should there begin to deale with thee even at thy mothers wombe: Alas, thou wouldest be utterly gone there; even there, a seed of evil doers, the spawne of viperous and serpentine parents, a cursed childe, a childe of wrath, an exact image of the old Adam, and of the blood of Satan. But then here is after this produced a catalogue, and history of sinnes of forty, fiftie, or threescore yeares long. And in them every inordinate motion of the will, every sudden stirring, and secret working of inward lust, every idle word, every uncleane aspect, every impertinencie and irregularitie of life,

life, scored up against thy poore soule, and each of them to be produced at the last, and either answered or revenged. O where shall the ungodly and sinners appeare, if they have not right in Christ? And how should men labour to be secured in that right? Who would suffer so many millions of obligations and indictments to lie between him and God uncanceled, and not labour to have them taken out of the way? Now the only way to be brought hereunto, is, to deny our selves, and all we doe; to doe no good thing for this end that we may rest in it, or rely upon it when we have done, but after all to judge our selves unprofitable servants: when we have prayed, to see Hell betweene Heaven and our prayers; when we have preached, to see Hell betweene Heaven and our Sermons; when we have done any worke of devotion, to see Hell between Heaven and all our services, if God should marke what is amisse in them, and should enter into judgement with us: In one word, to see Hell betweene Heaven, and any thing in the world else, save onely betweene Christ and Heaven. Till in this manner men be qualified for mercy, they will have no heart to desire it, and God hath no purpose to conferre it. Christ must be esteemed worthy of all acceptation, before God bestow him: and the way so to esteeme of him is, to seele our selves the greatest of all sinners. And when the soul is thus once humbled with the tast and remembrance of that worm-wood and gall which is in sinne, there is then an immediate passage unto hope and mercy, *Lev. 31. 9. 22.* and that hope is this,

*That Christ hath drunken up and dried that torrent of curses which was betweene us and Heaven, and hath made a passage through them all by himselfe unto his Fathers Kingdome. He was made sinne and a curse for us, that so he might swallow up sinne and death, and might be the destruction of Hell, Hos. 13. 14. I will here but touch upon two things. First, What Christ suffer-*



VERSE 7. *red.* Secondly, *Why he suffered:* for understanding of the first, we must note, first, that Christs *Humane nature* was by the *hypostatical Union* exalted unto many dignities, which to all the Creatures in the world besides are utterly incommunicable, as the communication of properties, the adoration of Angels, the primogeniture of the Creatures, the cooperation with the Deitie in many mighty workes, the satisfaction of an infinite Justice by a finite passion, &c. Exalted likewise it was by his *spiritual Union* above all his fellowes, with that unmeasurable fullnesse of grace, as wonderfully surpasseth the united and cumulated perfections of all the Angels in Heaven. Secondly, we must note likewise, that all these things Christ received for the work of mans Redemption, and therefore he had them in such a manner as was most sureable and convenient for the execution of that worke. Now Christ was to fulfill that worke by a way of suffering and obedience, by death to destroy him that had the power of death, as *David* by *Goliaths* sword slew him that was master of the sword. As there fell a mighty tempestuous winde upon the Red Sea, whereby the passage was opened for *Israel* to goe out of *Egypt* into *Canaan*; so Christ was to be torne and divided by his suffering, that so there might be a passage for us to God, through the Sea of wrath which was betweene our *Egypt* and our *Canaan*, our sin and our Salvation. Here then are two general Rules to be observed concerning the sufferings of Christ. First, that the *Oeconomy* or dispensation of his Mediatorship is the measure of all that he suffered. So much as that required he did suffer, and more he did not: for though he suffered as man, yet he suffered not because he was a man, but because he was a Mediator. Secondly, in as much as a Mediator betweene God and sinners, was to be holy and separate from sinners (for if he should have beene a sinner, he had beene one of the parties, and not a Mediator) therefore

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none of those sufferings which are repugnant to his Holiness, and by consequence, unserviceable to the administration of his Office, could belong unto him. Such things then as did no way prejudice the plenitude of his Grace, the union of his natures, the quality of his mediation, such things as were suitable to his Person, and requisite for our pardon, such as were possible for him, and such as were necessary for us, those things he suffered as the punishments of our sins.

Now punishments are of severall sorts ; some are sins, some onely from sins. Some things in severall respects are both sins and punishments. \* In relation to the Law, as Deviations, so they are sin : in relation to the order and disposition of Gods providence, so they are punishments. As hardness of heart, and a reprobate sense. Other punishments are *from sin*, and in this regard sin is two wayes considerable, either as *inherent*, or as *imputed* : from sin as *inherent*, or from the consciousness of sin in a mans self, doth arise remorse, or torment and the worm of conscience. Again, sin as *imputed* may be considered two wayes : either it is *imputed* upon a ground *in nature*, because the persons to whom it is imputed are *naturally* one with him that originally committed it, and so doth *seminally* descend, and is derived upon them. Thus *Adams* sin of eating the forbidden fruit is imputed unto us, and the punishment thereof on us derived, namely the privation of Gods Image, and the corruption of our nature. Or else it is *imputed* upon a ground of *voluntary contract*, vadi-  
monie, or suscepcion, so that the guilt thereupon growing is not a *derived*, but an *assumed guilt*, which did not bring with it any *desert*, or worthiness to suffer, but onely an obligation and obnoxiousness thereunto. As if a sober and honest person be surety for a prodigall and luxurious man, who spending his estate upon courses of intemperance and excess, hath disabled himself to

\* *Dei naturarum bonarum Creator optimus, malarum voluntarium iustissimus ordinator.* Aug. de Civit. Dei, lib. 11. c. 17. ; l. 14 c. 26. 29 to 7. cont Julian. Pelag. l. 5. cap. 3 De Grat. &c. 1. Lib. Arbitr. c. 23. de Prædest. justorum. c. 10.

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\* τὸ ἐμὸν αἰν-  
πτότακτον ἐμὸν  
πρὸς ὡς κεφα-  
λὴ τὸ πάντ'  
σωματὶ ἐν  
αὐτῷ τὰ  
ἐν ὧν καὶ  
ἐκείνου, αἰν-  
πτότακτον τὸ  
κατ' ἐμὴ καὶ ὁ  
Χεῖρας λέγει,  
Greg Nazian.  
Orat. 32.

\* Infirmities  
quedam vitio-  
se, quedam mi-  
sera. Aug.

pay pay of his debts; the one doth for his vitious disabi-  
lities deserve imprisonment, unto which the other is as  
lyable as hee, though without any such personall desert.  
Now when the punishments which Christ suffered are  
onely such as agree unto sin thus imputed, \* as all our  
sins were unto Christ. Again in punishments wee are  
to distinguish between punishments inflicted from with-  
out, and punishments ingenerated, and immediately resul-  
ting from the condition of the person that suffereth, or  
between the Passions and Actions of the men that are  
punished. Punishments inflicted are those paines and do-  
lorous impressions which God either by his own imme-  
diate hand, or by the Ministerie of such instruments as he  
s pleased to use, doth lay upon the soul or body of a man.  
Punishments ingenerated are those which grow out of  
the weakness and wickedness of the person lying under  
the sore and invincible pressure of those paines which are  
thus inflicted. As Blasphemie, despair, and the worm  
of conscience. In one word, some evils of punishment  
are \* vitious, either formally in themselves, or fundamen-  
tally, or by way of connotation in regard of the originals  
thereof in the person suffering them. Others are onely  
dolorous and miserable, which press nature, but doe no  
way defile it, nor refer to any, either pollution or impo-  
tencie in the person suffering them, and of this sort onely  
were the punishments of Christ.

Now these punishments which Christ thus suffered,  
are either inchoate, or consummate; inchoate, as all those  
penall defects of our nature, which neither were sinnes,  
nor grounded upon the inherence of sinnes (for hee  
took not our personall, but onely our naturall de-  
fects) And these were either corporeall, as hunger,  
thirst, weariness, and the like; or Spirituall, as fear,  
grief, sorrow, temptations, &c. Consummate, were  
those which he suffered at last. And these likewise  
were either corporeall, as shame, mockings, buffets,  
trials,



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trials, scourging, condemnation, and ignominious, and a cursed death. Of spirituall, and those were principally two. First, a punishment of *Dereliction*. *My God, my God, why hast thou forsaken mee?* *Matth 27. 47.* There was some kind of separation between God and Christ, during the time of his sufferings for sin in that cursed manner. For understanding whereof, we must note that he had a *four-fold Union* unto God; First *In his humane nature*; which was so fast united in his Person to the divine, that death it self did not separate it either from the Person, or from the Deitie. It was the Lord that lay in the grave. Secondly, *in Love*; and so there was never any separation neither, but when hee hanged on the Cross, he was still the beloved Son of his Father, in whom he was well pleased. Thirdly, *In the Communion of his Spirit and Holiness*; and in that regard likewise there was no disunion, for he was offered up as a Lambe, without spot or blemish. Lastly, *In the fruition of the light of his countenance*, and of his glory and favour; and in this respect there was for the time of his sufferings a *Dereliction*, *subtractione visionis, non dissolutione unionis*, by the withdrawing of his countenance, not by the dissolving of his Union. Hee looked upon Christ as a God armed against the sinnes of the World, which were then upon him. Secondly, There was a *punishment of malediction*. Hee did undergoe the curse of the Law, hee did grapple with the wrath of God, and with the powers of darkness, hee felt the scourges due unto our sinnes in his humane nature, which squeezed and wrung from him those strong cries, whose deep and woeful complaints, that bloody and bitter sweat, which drew compassion from the very rockes. And surely it is no derogation to the dignitie of Christs Person, but on the other side a great magnifying of the Justice of God against sin, of the Power of Christ against the Law, and of the mercy of them both towards sinners, to affirm that the sufferings

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ings of Christ, what-ever they were in *specie* in the kind of them, were yet *in pondere*, in their weight and pressure, equally grievous with those which we should have suffered; for being in all things save sin like unto us, and most of all in his liableness to the curse of the Law (so far as it did not necessarily denote either sin inherent, or weakness to break through in the person suffering) why he should not be obnoxious to as great extremities of pain, I see no reason; for no degree of meet anguish and dolor can be unbecoming the Person of him who was to be known by that Title, *A man of sorrows*. And surely far more indignity it was to him to suffer a violent death of body from the hands of base men, than to suffer with patience, obedience and victory far sorer stripes from the hand of God, his Father, who was pleased upon him to lay the iniquity of us all.

For the second thing proposed, *Why Christ suffered these things*; The Scripture giveth principally these *five reasons*: First to execute the decrees of his Father, *Act. 4. 27. 28.* Secondly, to fulfill the prophecies, prefigurations, and predictions of Holy Scriptures, *Luk 24. 46.* Thirdly, to magnifie his mercy, and free love to sinners, and most impotent enemies, *Rom. 5. 8.* Fourthly, to declare the righteousness and truth of God against sin, who would not be reconciled with sinners but upon a legall expiation. *Rom. 3. 25.* For although we may not limit the unsearchable wisdom and wayes of God, as if he could no other way have saved man; yet we are bound to adore this means, as being by him selected out of that infinite treasure of his own counsell, as most convenient to set forth his wonderfull hate of sin, his inexorable Justice and severity against it, his unsearchable riches of love and mercy towards sinners, and in all things to make way to the manifestation of his Glory. Lastly, To shew forth his own power which had strength to stand under all this punishment of sin, and

Aug. de Trin.  
lib. 13. cap. 10.  
de Agone  
Christiano, To.  
3. cap. 11.

at last to shake it off and to declare himself to be the Son of God by the resurrection from the dead, *Rom. 1. 4.* For though Christ did exceedingly fear, and for that seem to decline and pray against these his passions: yet none of that was out of jealousie, or suspicion that he should not break through them. But he feared them as being paines *unavoidable*, which he was most certainly to suffer; and as paines very *heavie* and grievous, which he should not overcome without much bitterness, and very wofull conflict. Now for a word of the last Clause.

*Therefore shall he lift up the Head* ] We may hence observe, that *Christ hath conquered all his sufferings by his own Power.* As in his passion when he suffered he *Bowed down his head* before-hand, and gave up the Ghost with a loud voyce, to note that his sufferings were voluntary, *Ioh. 19. 30.* So in his resurrection he is said to *lift up his head himself*, to note that he had life in himself, that he was the *Prince of Life*, that it was impossible for him to be held under by death (as we were by the Law, *Rom 7. 6.*) And that his exaltation was *voluntarie* likewise and from his own Power, for he was not to have any assistant in the work of our redemption, but to doe all alone, *Iohn 2. 19. 5. 26. 10. 17. Act. 3. 15.*

If it be objected, that Christ was raised from the dead by the Glory of his Father, and that he raised him up, *Rom. 6. 4. Act. 13. 33.* To this I answer, that this was not by way of supplement and succour to make up any defect of Power in Christ; but onely by way of consent to Christs own Power and Action, that so men might joyntly honour the Son and the Father *Ioh. 5. 19. 26.* Or by the *Glorie of the Father* we may understand that Glorious power which the father gave unto his Son in the flesh, to have life in himself, *Ioh. 5. 26.* annexing hereunto a command to exercise the same Power,

*Iohn*



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*John 10. 18.* *Or he is said to bee raised by himself and his Father both, because that Holy Spirit, which immediately quickned him (Rom. 4. 1 Tim. 3. 16. 1 Pet. 3. 18.) was both his and his Fathers. It was not any personall thing wherein the Son differed from the Father, which raised Jesus from the dead; but that Spirit which was common to them both.*

To conclude then with the consideration of those great benefits, and that excellent use which this resurrection of Christ doth serve for unto us. First it assureth us of the accomplishment of his *Workes of mediation on earth*, and that he is now in the execution of those other Offices which remain to bee fulfilled by him in Heaven for the application of his Sacrifice unto us; for having in the resurrection justified himself, he thereby rose for our justification likewise, *Rom. 4. 25.* For if the debt had not been taken quite off by the Surety, it would have lien upon the principall still. And therefore the Apostle proveth the resurrection by this, that Gods mercies are *sure Acts 13. 34.* Whereas if Christ were not risen from the dead, we should be yet in our finnes; and so by consequence, the Mercies of *David* should have failed us *1 Cor. 15. 17, 18.* And for this reason it is (as I conceive) that the Lord sent an Angell to remove the stone from the mouth of the Sepulcher: not to supply any want of power in him, who could himself have rolled away the stone with one of his fingers: but as a judge when the Law is satisfied, sendeth an officer to open the prison doors to him, who hath made that satisfaction; so the Father to testify that his Justice was fully satisfied with the price which his Son had paid, sent an Officer of Heaven to open the doors of the Grave, and as it were, to hold away the hangings while his Lord came forth of his bed-chamber.

Secondly, it assureth us of our resurrection; for as the head must rise before the members, so the members are sure

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sure to follow the Head. The wicked shall rise by his *Judiciary power*, but not by the vertue and fellowship of his *Resurrection*; as the faithfull, who are therefore called *Children of the Resurrection*, *Luke 20. 36. 1 Cor: 15. 20. 23.* Thirdly, it doth by a secret and spirituall vertue renew and *sanctifie our nature*, *Rom. 6. 4.* For the acts of Christs mediation in his sufferings and victories, are spiritually applyable, and effectually in us unto answerable effects. His death to the mortification of sin, *Heb. 9, 14. 1 John 1. 7.* And his Resurrection, to the quickning of us in holiness, *Ephes, 2. 5. Col 2. 12.* Fourthly, it comforteth us in all other calamities of life which may befall us; he that raised up himself from the dead, hath compassion and power to deliver us from all evill, and to keep us from falling. This is the sum of *Iobs* argument, God will raise me up at the last day, therefore undoubtedly hee is able ( if it stand with my good and his own glory ) to lift me up from this dunghill again, *Iob 19. 27.* And this is Gods argument to comfort his people in patient waiting upon him in their afflictions, because their dead bodies shall live, and they that dwell in the dust shall awake and sing, *Esaï. 26. 19.* Lastly, it serveth to draw our thoughts and affections from earth unto Heaven; because things of a nature should move unto one another. Now saith the Apostle, *Our conversation is in Heaven, from whence we look for a Saviour, even the Lord Iesus Christ; who shall change our vile Bodie, and make it like unto his glorious Bodie, according to the working, whereby hee is able to subdue all things unto himself.* To him with the Father and the Holy Ghost, three Persons, and one God, bee all honour, glory, Majesty and thanksgiving for ever. *Amen.*

FINIS.





*A Table of such places of Scripture  
as are by the way briefly opened or  
paraphrased in this Exposition,  
and the former three  
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| 2 Cor. 4.6      | P.136.181 | Heb. 11.1      | T.57      |
| 2 Cor. 5.14     | T.488     | Heb. 11.40     | P.19      |
| 2 Cor. 5.21     | P.424     | Heb. 12.1,3    | T.356     |
| 2 Cor. 8.9      | T.413     | 1 Jam. 1.8     | P.317     |
| Gal. 3.10       | T.226     | 1 Jam. 1.14,15 | T.155-    |
| Gal. 3.19       | T.137     |                | 286       |
| Gal. 4.5        | P.429     | 1 Jam. 1.19-21 | P.174     |
| Gal. 5.6        | T.485,486 | 1 Jam. 2.10,11 | P.356     |
| Gal. 5.15-22    | T.374.383 | 1 Jam. 4.5,6   | P.184     |
| Gal. 6.16       | P.216     | 1 Pet. 1.16    | T.413     |
| Ephes. 2.6      | P.435     | 1 Pet. 2.6     | T.484     |
| Ephes. 3.9,10   | P.167     | 1 Pet. 2.24    | P.438,439 |
| Ephes. 4.17,18  | T.182     | 2 Pet. 1.3     | T.485     |
| Ephes. 4.26     | T.174     | 2 Pet. 1.4     | T.344     |
| Ephes. 4.30     | T.434     | 2 Pet. 1.9     | T.56      |
| Ephes. 6.24     | P.74      | 2 Pet. 3.16    | T.126     |
| Phil. 2.8,9     | P.29      | 1 John 3.2     | T.433     |
| Phil. 3.8       | T.474     | 1 John 3.3     | T.341     |
| Col. 1.18       | P.18      | 1 John 3.9     | T.288.52  |
| Col. 1.24       | T.421     | 1 John 4.20    | P.73      |
| Col. 2.15       | P.118     | 1 John 5.8     | T.280     |

F I N I S.